An exposycyon vpō the. v. vj. & vij. chapiters of Mathewe / whiche thre chapiters are ẏ keye and ẏ dore of the scripture, and ẏ restoryng agayne of Moyses lawe corrupte by the Scrybes and Pharyses. And ẏ exposycyon is the restorynge agayne of Chrystes lawe corrupte by the Papystes. ¶ Item before the boke thou hast a prologe very necessary conteynynge the whole sum of the couenaūt made betwene God and vs, vpon whiche we be baptysed to kepe it.

And after thou haste a table that ledeth the by the notes in the margentes, vnto al that is intreated of in the boke.

¶ CVM PRIVILEGIO

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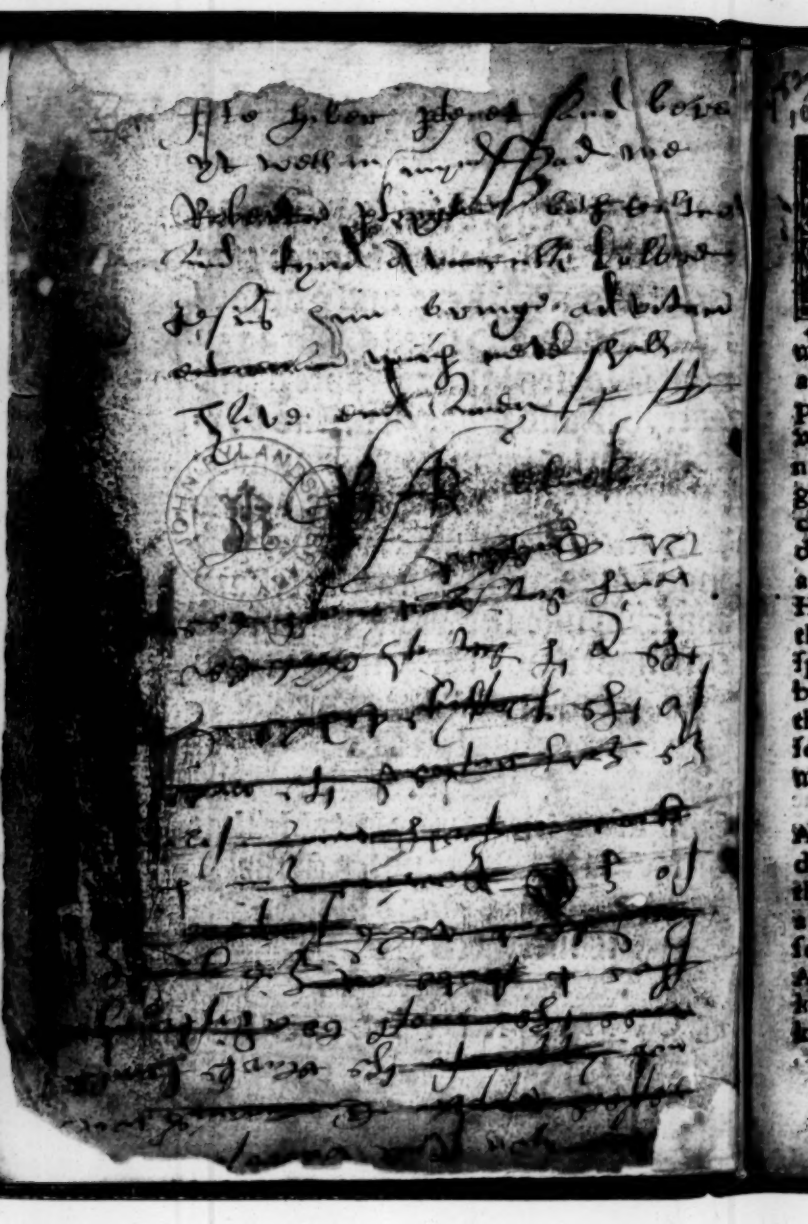

Unto the reder.

Here haste thou deare reader an Exposicion vnto the. v. vi. and vii. Chapiters of Mathewe. wherin Christe our spirituall Isaac diggeth agayne the welles of Abraham, whiche welles the Scribes and pharises, those wycked and spytefull philistines, had stopped and fylled vp with the earthe of theyr false exposicyons. He openeth the kyngdome of heuē which they had shut vp that other men shulde nat enter, as they them selfes hade no luste to go in. He restoreth the keye of knowledge whiche they hade takē awaye and broken the wardes with wrestynge the text contrary to his due and naturall course, with theyr false glosses. He pluckethe awaye from the face of Moyses, the vayle which the scrybes and phareses hade spred theron, that no man myght perceaue the bryghtnes of his countenaunce. He wedeth out the thornes and busshes theyr phareisicall glosses, wherwith they hade stopped vp the narowe way and strayte gate, that fewe coulde fynde the

The welles of Abraham, are the scrypture. And the scripture may well be called the kyngdome of heuen, whiche is eternall lyfe, and nothynge saue the knowledge of God the father and of his son Iesus Christe. Iohan. xvii. Moyses face is the lawe in hir ryght vnderstandynge. And the lawe in her ryght vnderstandynge is the keye or at the leste way the fyrste and principall keye to open the dore of the scrypture. And

Abrahams welles. The kyngdome of heuen.

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The lawe is the waye that ledeth to Christe.

lawe what her office is

lawe is the very waye that bryngethe vnto the dore Chryste, as it is wryten. Gala. iii The lawe was our scolemayster to brynge vs to Cbryste, that we myght be iustefyed by faythe. And Roman. x. the ende of the lawe, that is to saye, the thyng or cause why the lawe was gyuē, is Chryst to iustefye all that beleue. That is to saye, the lawe was gyuen to proue vs vnryghtouse, and to dryue vs to Chryste, to be made ryghtwyse and thorowe forgyuenes of synne by hym. The lawe was gyuen to make the synne knowē saythe sayncte Paule. Rom. iiii. and that syncōmytted vnder the lawe myght be the more synfull. Roma. vii. The lawe is that thynge, whiche paule in his inwarde man graunted to be good, but was yet compelled ofte tymes of hys members to do those thynges which that good lawe condemned for euell. Roma. vii.

The lawe makethe no man to loue the lawe or else to do or commytte synne, but gendereth more lust. Roma. vii. and increseth syn. Roma. v. For I can not but hate the lawe, in as muche as I synde no power to do it, and it neuertheles condemneth me bycause I do it nat. The lawe setteth nat at one with God, but causethe wrathe. Roma. iii.

The lawe was gyuen by Moyses, but grace and veryte by Iesus Chryste. Iohan. i. Beholde thoughe Moyses gaue the lawe, yet he gaue no man grace to do it or to vnderstande it a ryght or wrote it in any mānes harte, to consente that it was good, and to wyshe after power to fulfyl it.

it. But Chryſte geueth grace to do it and to vnderſtãde it aryght, and wrytethe it with his holy ſpirite in the tables of the hartes of men, and makethe it a true thynge there and no ypocreſy.

The lawe truly vnderſtande, is thoſe Fyrye ſerpẽtes that ſtonge the chyldren of Iſrael with preſent dethe. But Chryſte is the braſen ſerpent on whome who ſo euer beinge ſtonge with conſcyence of ſynnẽ, loketh with a ſure fayth, is healed immediately of that ſtyngynge and ſaued from the paynes and ſorowes of hell.

The braſen ſerpente Num. xxi.

It is one thyng to condemne and pronoũce the ſentence of dethe, and to ſtynge the conſcyence with feare of euerlaſtynge payne. And it is another thynge to iuſtyfye from ſynne, that is to ſaye, forgyue and remytte ſynne and to hele the conſcyence, and certefy a man nat only that he is delyuered from eternall dethe, but alſo that he is made the ſon of God and heyre of euerlaſtynge lyfe. The fyrſte is the offyce of the lawe. The ſeconde pertayneth vnto Chryſt onely thorowe faythe.

The lawe and faythe be of contrary operacyons.

Nowe yf thou gyue the lawe a falſe gloſe and ſay, that the lawe is a thyng whiche a man maye do of hys owne ſtrength, euen out of the power of his frewyll, and that by the dedes of the lawe thou mayſte deſerue forgynes of thy fore ſynnes. Then dyed Chryſte in vayne, Galat. ii. and is made almoſte of no ſteade, ſeyng thou art become thyne owne ſauy our. Neyther can Chryſte (where that gloſe is admitted) be otherwyſe taken or eſtemed of Chryſten men (for all his pa-

The ſcripture howe it is locked vppe.

syon and promyses made to vs in his bloude) then he is of the turkes, howe that he was a holy prophete. and that he prayeth for vs as other sayntes do, saue that we Chrysten thynke that he is somewhat more in fauoure thē other saītes be(thoughe we ymagyne hym so pronde that he wyll nat here vs but thorowe hys mylde mo^ther and other holy sayntes, whiche all we counte muche more meke and mercyfull then he, but hym moste of myght) and that he hathe also an hygher place in heuen, as the graye freres and obseruauntes set hym, as it were frō the chynne vpwarde aboue saynte Fraunces.

And so when by this false interpretacion of the lawe. Chryste whiche is the dore, the waye and the grounde or foundacyon of al the scryp ture, is lost concernynge the chefest fruit of his passyon, and no more sene in his owne lykenes, then is the scripture locked vp, and henceforth extreme darkenes and a mase, wherin yf thou walke thou wotest nether where thou arte, nor canste fynd any waye out. It is a cōfused Chaos, and mynglynge of all thynges togyther wyth out order, euery thynge contrarye to another. It is an hedge or groue of briers, wherin if thou be caught, it is impossyble to gette out, but that yf thou lowse thy selfe in one place, thou arte tangeled and caught in another for it,

This wyse was the scrypture locked vp of the scrybes and pharises, that the Iewes coude not se Chryste when he came, nor yet can. And though Chryst with these, iii. chapters dyd opē

it

ſt agayn yet by ſuche gloſes. for oure vnthanke fulnes ſake that we hade no luſte to lyue accordynge haue we Chryſten loſte Chryſte agayne. and the vnderſtandynge of the moſte clere texte wherwith Chryſte expoundeth and reſtoreth the lawe agayne.

For the ypocrytes what ſo euer ſemeth ympoſſyble to theyr corrupte nature vnrenued in Chryſte, that they couer ouer with the myſte of theyr gloſes, that the lyght therof myght nat be ſene. As they haue interpretate here the wordes of Chryſt wher with he reſtoreth the lawe agayn to be but good counſelles onely, but no precep tes that bynde the conſcyence.

And therto they haue ſo rofeled and tangeled the temporall and ſpirituall regimente to- Chriſt vſed gyther, and made therof ſuche confuſyon that no man can knowe the one frō the other. to the entent that they wolde ſeme to haue bothe by the auctorite of Chryſte, wiche neuer vſurped temporall regement vnto hym. no tēporal regyment.

Nat withſtandynge (moſte deare reder) yf thou reade this expoſycyon with a good harte only to knowe the truth for the amendynge chefely of thyne owne lyuynge and then of other mennes (as charyte reqyreth where an occaſyon is geuē) then ſhalt thou perceyue theyr falſhed, and ſe theyr myſte expelled with the bryghtenes of the ineuytable truthe.

A nother concluſyon is this. al the good promiſes whiche are made vs thorowe out all the ſcrypture for Chryſtes ſake, for his loue, his paſ- Chriſte is a gyfte gyuē only to the

that loue lawe and profeſſe it.

ſyon or ſuffrynge, his bloude ſhedynge or deth al are made vs on this condicion and couenaũt on our partye, that we henceforth loue the lawe of God, to walke therin and to do it and fassyon our lyues therafter. In ſo muche that who ſo euer hathe nat the lawe of God wrytten in hys herte, that he loue it, haue his luſte in it, and recorde therin nyght and daye, vnderſtandyng it as God hathe gyuen it, and as Chryſte and the Apoſtles exponde it, The ſame hathe no parte in the promyſes, or can haue any true faythe in the bloude of Chryſte, becauſe there is no promyſe made hym, but to them onely that promyſe to kepe the lawe.

He that profeſſeth nat the lawe hathe no parte in the promyſes,

Thou wylte happely ſaye to me agayne, yf I can nat haue my ſynnes forgyuen excepte I loue the lawe, and of loue endeuour my ſelfe to kepe it, then the kepynge of the lawe iuſtifyeth me, I anſwere that the argumẽte is falſe and but blynde ſopheſtrye, and like vnto thys argumẽt I can nat haue forgyuenes of my ſynne excepte I haue ſynned, Ergo to haue ſinned is the forgeuenes of ſyn. And is is lyke to this alſo, No mã can be heled of the pokes but he that hath thẽ. Ergo to haue the pockes doth heale the pockȝ. And lyke ſopheſtrye are theſe argumentes, yf thou wylt enter into lyfe, kepe the commaundementes. Matth. xix. Ergo the dedes of the lawe iuſtefye vs. Item the herers of the lawe are not ryghteous in the ſyght of God, but the doers of the lawe ſhalbe iuſtefyed. Roma. ii. Ergo the dedes of the lawe iuſtefy frõ ſyn. And againe

workes do nat iuſtyfye.

we

we muſt al ſtande before the iudgement ſeate of Chryſte to receaue euery man accordynge to the dedes which he dyd in the body. Ergo the lawe or the dedes of the lawe iuſtefye. ii. Cor. v.

Theſe and all ſuche are naughtye argumētes For ye ſe that the kinge pardoneth no murderar but on a cōdycyon, that he henceforth kepe the lawe and do no more ſo, and yet ye knowe wel ynough that he is ſaued by grace, fauour and pardone, yer the keping of the lawe com, Howe beit, yf he breake the lawe afterwarde, he falleth agayne into the ſame daunger of dethe.

Euen ſo, none of vs can be receued to grace but vpon a condicion to kepe the lawe, neyther yet contynue any longer in grace then that purpoſe laſteth. And yf we breake the lawe we muſt ſue for a newe pardon, and haue a newe fyght againſte ſyn, hell and deſperacion, yer we can come to a quyet faythe agayne and fele that the ſynne is forgeuē. Nether can ther be in the a ſtable and on vndouted faythe that thy ſyn is forgyuē the. excepte there be alſo a luſtye courage in thyne herte and a truſte that thou wylte ſynne no more for on that condicion that thou endeuoure thy ſelfe to ſynne no more, is the promyſe of merſy and forgyuenes made vnto the. The lawe, by kepyng the lawe we cōtynue in grace.

And as thy loue to the lawe increaſeth ſo dothe, thy faythe in Chryſte, and ſo dothe thyne hope and longynge for the lyfe to come. And as thy loue is colde, ſo is thy faythe weake, and thyne hope and longynge for the lyfe to come lytle. And where no loue to the lawe is, there is Fayth, loue and hope are in ſepe rable i this lyfe.

nether faythe in Chryſte for the forgynenes of ſynne, nor longynge for the lyfe to come, but in ſtede of faythe, wycked ymagynacyō that God is ſo vnryghteous that he is nat offendyd with ſinne. And in ſtede of hope, a deſyre to lyue euer here, and agredynes of worldly voluptuoſnes.

The lawe they that loue not the lawe can nat vnderſtande the ſcrypture to ſalvacyon.

And vnto al ſuche is the ſcrypture locked vp and made ympoſſyble to vnderſtande. They may reade it and reherſe the ſtories therof, and dyſpute of it, as the turkes may, and as we may of the turkes lawe. And they maye ſucke pryde ypocreſye and all maner of poyſen ther out to ſlaye theyr owne ſoules, and to put ſtomblynge blockes in other mennes wayes, to thruſte them frō the truthe, and to get ſuche lernynge therin as in Aryſtotelles Etykes and morall Philoſophie, and in the preceptȝ of olde philoſophers But it is ympoſſyble for them to applye one ſētence therof to theyr ſoules helthe or to faſhyon theyr lyues therby for to pleſe God, or to make thē to loue the lawe or vnderſtande it, ether to feale the power of Chryſtes dethe and might of his reſurrectyon and ſwetnes of the lyfe to come. So that they euer remayne carnal and fleſhly, as thou haſte an enſample oft he Scrybes, Phariſes and Iues in the newe teſtament.

Care howe God eateth for the weake.

A nother concluſyon is this, of thē that be leue in Chryſte for the remyſſyō of ſyn and loue the lawe, are a thouſande degrees and nat ſo fewe, one perfecter or weaker then another, of whiche a greate ſorte are ſo feble that they can nether go forwarde in theyr profeſſion and pur

poſe

poſe, nor yet ſtande except they be holpen and borne of theyr ſtronger, brederne, and tendyd as yonge chyldren are by the care of theyr fathers and mothers. And therfore dothe God cō maunde the elder to care for the yonger. As Paule techeth. R. xv. ſayng. we that be ſtronger ought to beare the feblenes of the weaker. And Gala. vi. bretherē yf any man be caught in any faute, ye that be ſpirituall (and are growen in knowledge and haue gottē the victorye of your fleſhe) teache ſuche with the ſpirite of ſoftenes nat calynge thē heretykes at the fyrſte choppe, and thretnynge them with fyer and faggotes. But alt alterius onera portate (ſayth he) et ſic adimplebitis legem Chriſti, That is to ſaye, beare eche others burthen, and ſo ſhall ye fulfyl the lawe of Chryſte. Euen ſo verely ſhall ye fulfyll the lawe of Chryſte, and nat with ſmytynge your brethren and puttynge ſtumblynge blockes before theyr weake fete, and kyllynge theyr conſcyence, and makynge thē more afrayde of ſhadowes and bugges, thē to breake their fathers commaundementes, and to truſte in wordes of wynde and vanyte more then in theyr fathers promyſe.

And for theyr ſakes alſo, he hathe ordeyned rulers bothe ſpirituall and temporall to teache them and exorte thē, to warne thē and to kepe occaſyons from thē, that with cuſtome of ſynne they fall nat from theyr poſſeſſyon. Rulers why they were ordeyned.

Nowe when they that take vpon thē to be the elder bretherne, are become ypocrytes, and turned

Why God scourgeth hys.

turned to wyly foxes and cruel wolues and fer ce lyons, and the offycers be waxen euyll and seruauntes to Mämō, mynistrynge theyr offyces for theyr owne lucre onely, and nat for the pro fyte of theyr bretheren, but fauorynge all vyces wherby they maye haue auauntage. Then is God compelled of his fatherly pitie to scourge his weke hym selfe, with pouertye, oppressyon, wronge, losse, daunger, and with a thousande maner of deseases, to brynge them agayne yf they be fallen, and to kepe theyr hertes faste to theyr professyon, So that Diligentibus deū om nia cooperantur in bonum. Roma. viii. They that loue God, that is to saye, the lawe of God (for that is to loue God) vnto thē God turneth all to the best, and scourgeth thē with the lustes of theyr owne weakenes to theyr owne saluaciō.

The cōdicy ons of the couenaunt.

Another concluſyon is this, God receaueth both perfyte and weake in lyke grace for Chris stes sake, as a father receauethe all his children bothe smal and great in lyke loue. He receaueth them to be his sonnes and maketh a couenaunt with them, to beare theyr weakenes for Christs sake, tyll they be waxen stronger, and howe so ofte they fall, yet to forgyue them yf they wyll turne agayne, and neuer to caste of any, tyll he yelde hym selfe to syn, and take synners parte, and for affeccion and luste to syn, fyght agaynst his owne professyon to destroy it, And he correc teth and chastyseth his chyldren euer at home with the rodde of mercy and loue, to make thē better, but he bryngeth thē nat forthe to be iud

ged

ged after the condemnacyon of the lawe.

Another conclucyon is thys, euery man is two men, fleshe and spirite, which do fight perpetually one agaynste another, that a man muste go eyther backe or forwarde, and can nat stande longe in one state. Yf the spirite ouercome the temtacyon, then is she stronger, and the fleshe weaker. But and yf the fleshe get a custome, then is the spirite none other wyse oppressed of the fleshe, then as thoughe she had a mountayne vpō here backe, and as we sometyme in oure dremes thynke we beare heuyer then a mylstone on our breastes, or when we dreme nowe and then that we wolde ronne away for feare, our legges seme heuier thē leade, Euē so is the spirite oppressed and ouer ladē of the fleshe thorowe custom that she struggeleth and stryuethe to get vp and to breake louse in vayne, vntyl the God of mercy which hereth her grone thorowe Iesus Christ come and louse her with his power, and put his crosse of tribulacyon on the backe of the fleshe to hepe her downe, to minyshe her strength and to mortefye her. ☞

Fleshe and spirite.

Wherfore euery man must haue his crosse to nayle hys fleshe to, for the mortefyenge of her. Now if thou be nat strong ynough and dyscret therto, to take vppe thy crosse thy selfe and to tame thy fleshe with prayer and agaynste watchynge dedes of mercy, holye meditacyons and readynge the scrypture and with bodely labour te and in withdrawynge all maner of pleasures from the fleshe, and with excercises contary

Crosse.

to

to the vyces whiche thou markeste thy bodye moste enclyned to, and with abstaynynge from all that courage the flesshe agaynste the spiryte as readynge of wanton bokes, wanton communycacyon, folyshe iestynge and effemynate thoughtes, and talkynge of couetousnes, which Paule forbyddeth Ephesy. v. and magnyfyeng of worldly promocyons. And takest I say vppe suche a crosse by thyne owne selfe or by the cõsayle of other that are better lerned and exercysed then thou. Then muste God put his crosse of aduersyte vpon the. For we muste haue euery man his crosse in this world, or be dãned with the worlde.

To syn vnder grace and to syn vnder the lawe.

Of this ye se the dyfference betwene the syn of thẽ that beleue in the bloude of Chryste for the remyssyon of synne, and cõsent and submitte them selues vnto the lawe, and the synne of thẽ that yelde them selues vnto syn or serue it. &c. The fyrste synne vnder grace, and theyr synnes are venyall, that is to saye, forgeueable. The other synne vnder the lawe and vnder the damnacyon of the lawe, and fyght (for a great parte of them) agaynste grace and agaynst the spirite of grace, and agaynst the law of God and fayth of Chryste, and corrupte the texte of the couenaunt with falsse glosses, and are dysobedyent to God and therfore synne deadely.

Lambes. Swyne. Dogges.

Of this also ye se the dyfference betwene the lambes of true beleuers, and betwene the vnclene swyne that folowe carnal lust and fleshly lybertye, and the churlyshe and ypocrytyshe dogges

dogges, whiche for the blynde zele of theyr owne ryghtwysenes, persecute the ryghtwysnes of the faythe in Chrystes bloude. The effemynate and careles swyne whiche contynue in theyr fleshelynes and cease nat to walow them selues in theyr olde podell, thynke that they beleue very well in Chrystes bloude, but they are deceaued (as thou mayste clerly perceaue) because they feare nat the damnacyon of euyll workes, nor loue the lawe of good workes, and therfor haue no parte in the promyse. Swyne haue no fayth

The cruell and doggyshe ypocrytes which take vpon them to worke, thynke they loue the lawe, whiche yet they neuer sawe, saue vnder a vayle. But they be deceaued, as thou mayste perceaue, by that they beleue nat in Chryste for the forgiuenes of synne. Wherby also, I meane they that beleue nat, thou mayste perceaue that they vnderstande nat the lawe. For yf they vnderstode the lawe, it wolde eyther dryue them to Chryste or make dyspare immedyatly. Dogges loue nat the lawe.

But the true beleuers beholde the lawe in her owne lykenes and se the ympossybilite ther of to be fulfylled with natural power, and therfore fle to Chryste for mercy, grace and power, and the of a very thankefulnes for the mercy receaued, loue the lawe in her owne lykenes, and submytte them selfe to lerne it and to proffyte therin and to do to morowe that they can nat do to day. Ye se also the dyfference of al maner of faythes. The faythe of the true beleuer is that God iustefyeth or forgeueth, and Christe deser- True fayth is coupled with loue to the lawe

ueth

The differēce of faythes, and how it is to be vnderstāde fayth iustyfyeth.

ueth it, and the fayth or truste in Christes blode receueth it and certyfyeth the conscyence therof and laueth and delyuereth her from fere of deth and damnacion. And this is that we meane whē we say, faythe iustefyeth, that faythe (I meane in Christe and nat in oure owne workes) certefieth the cōscience that our synnes are forgeuen vs for Chrystes bloude sake.

Fayth of ypocrytes.

But the faithe of ypocrytes is that God forgeueth and that workes deserue it, And that same false fayth in theyr owne workes receaueth the mercye promysed to the merytes of theyr owne workȝ. And so Chryst is vtterly excluded And thus ye se that faythe is the thynge that is affyrmed to iustefye, of all partyes. For fayth in Christes bloude (whiche is Goddes promyse) quieteth the cōscyence of the true beleuers, And a false faythe or truste in workes (which is theyr owne fayninge) begyleth the blynde ypocrytes for a ceason, tyll god for the greatnes of theyr synner, when it is full openeth theyr eyes, And then they dyspere. But the swyne say, God is so good that he wyl saue deuelles and al, and dāne no man perpetually, what so euer he do.

Fayth of swyne.

Another cōclusyon is this, to be leue in Christ for the remyssyō of synnes, and of a thākfulnes for that mercy to loue the lawe truly, that is to say, to loue God that is father of all and gyueth all, and Iesus Chryste that is lorde of vs all and bought vs al, with all our hartes, soules, power and myght, and our bretherē for our fathers sake (becawse they be created after hȝ image) and

for

for our lorde and master Chrystes sake because they be the pryce of his bloude, and to longe for the lyfe to come, because this lyfe can nat be ledde with out syn. These .iii. poyntes (I saye) are the professyon and relygion of a Chrysten man, and the inwarde baptyme of the harte sig nifyed by the outwarde washyng of the body. And they be that spirituall character, badge or syne, wherwith God thorowe his spirite marke the all hys immedyatly and assone as they be soyned to Chryst and made mẽbers of hys churche by true faythe. The ryght baptyme.

The churche of Chryste then, is the multytude of all them that beleue in Chryste for the remyssyon of synne, and of a thankfulnes for that mercy, loue the law of God purely and without glosy, and of hate they haue to the syn of this worlde, longe for the lyfe to come. The church of Chryste.

This is the churche that can nat erre dampnable nor any longe tyme, or all of them, but assone as any questyon aryseth, the truthe of Godes promise stereth vp the one or other to teche them the truth of euery thynge nedefull to saluacyon out of Goddes worde, and lyghtenethe the hartes of the other true members to se the same and to consent therto.

And as all they that haue theyr hertes washed with this inwarde baptyme of the spyrite are of the church and haue the keyes of the scripture, Ye and of byndynge and lowsynge and do nat erre, Euen so they that synne of purpose and wyll nat heare when theyr fautes be tolde

them, but ſeke lybertyes and pryuyleges to ſyn vnpunyſſhed, and gloſe out the lawe of God, and maynteyne ceremonyes, tradicyõs and cuſtomes. to deſtroy the fayth of Chryſte, the ſame be members of Sathan, and all theyr doctryne is poyſon, erroure and darkenes, ye thoughe they be Popes, Byſſhoppes, Abbotes, Curates and doctoures of dyuynyte, and thoughe they can reherſe all the ſcrypture without boke, and thoughe they be ſene in greke, Ebrewe and latyne, ye and though they ſo preache Chryſt and the paſſyon of Chryſte that they make the pore wemen wepe and howle agayne. For whē they come to the poynte that they ſhulde mynyſter Chryſtes paſſyon vnto the ſaluacyon of our ſoules, there they poyſon all together, and gloſe out the lawe that ſhulde make vs fele onr ſaluacyon in Chryſte, and dryue vs in that poynte frō Chryſte, and teache vs to put our truſte in our owne workes for the remyſſion and ſatyſfaccīō of our ſynnes, and in the apyſhlay of ypocrytes whiche ſel theyr merytes in ſtede of chryſtes bloude and paſſyon.

They that haue not the lawe wrytten in theyr hertes, can not vnderſtande the paſſyon of Chryſte to ſaluacyon.

A ſhort repetynge.

Lo (nowe dere reader) to beleue in Chryſtes bloude for the remyſſyon of ſynne and purchaſynge of al the good promiſes that helpe to the lyfe to come, and to loue the lawe, and to long for the lyfe to come, is the inwarde baptyme of the ſoule, the baptyme that onely auaileth in the ſyght of God, the newe generacyon and ymage of Chryſte, the onely keye alſo to bynde and lowſe ſynners. The touchеſtone to trye all doctrynes.

trynes. The lanterne and lyght that ſkatereth & expelleth the myſt and derkenes of al ypocriſy and preſeruatyue agaynſt al erroure and hereſy The mother of all good workes.

The erneſt of euerlaſtynge lyfe and tytle wherby we chalenge our enherytaunce.

And though fayth in Chryſtes bloude make the maryage betwene our ſoule and Chryſt, and in properly yᶜ maryage garmēt, ye & the ſnige Thau, that defendeth vs from the ſmytynge and power of the euell aungelles, and is alſo the rocke wheron Chryſtes churche is buylte, and wheron all that is buylte, ſtondeth agaynſte all wether of wynde and tempeſtes, yet myght the profeſſyon of the fayth in Chryſtes bloude, and of the loue to the lawe and longynge for the lyfe to come, be called all theſe thynges, were malyce and frowarde vnderſtandynge awaye, becauſe that where one of them is, there be al thre and where all are nat, there is none of them.

Thau.

Fayth. hope and charite are inſeperable.

And becauſe that the one is knowē by the other and is ympoſſyble to knowe any of them trulye and nat be deceaued, but in riſpecte and compa ryſon of the other.

For yf thou wylte be ſure that thy faythe be perfecte, then examyne thy ſelfe whether thou loue the lawe. And in lyke maner, yf thou wylte knowe whether thou loue the lawe aryght, then examine thy ſelfe whether thou beleue in Chriſt onely, for the remyſſyon of ſyn, and obtaynyng the promyſes made in the ſcrypture, And euen ſo compare thy hope of the lyfe to come vnto

Fayth hope and charyte are. knowen one by the other.

Fayth and loue, and to hatyng the ſynne of this lyfe, whiche hate, the loue to the laxe engendereth in the. And yf they accompany nat one to another, all thre, together, then be ſure that al is but ypocreſye.

Yf you ſay, ſeynge faythe, loue and hope be thre vertues inſeperable. Ergo faythe onely iuſtefyeth nat. I anſwere, thoughe they be inſeperable, yet they haue ſeperable and ſoundrye offyces as it is aboue ſayd of the laxe an fayth. Fayth onely whiche is a ſure and an vndouted truſte in Chryſte, and in the father thorowe hym, certefyeth the conſcyence that the ſynne is forgyuen and the dampnacyon and impoſſybylyte of the laxe taken away (as it is aboue reherſed in the condycyons of the couenant) And with ſuche perſuaſyons mollefyethe the harte and maketh her loue God agayne and his lawe.

The offyce of faythe.

And as often as we ſyn, fayth onely kepeth that we forſake nat our profeſſyō, and that loue vtterly quenche nat, and hope fayle, and onely makethe the peace agayne. For a true beleuer truſteh in Chriſt onely, and nat in his owne workes or ought els, for the remyſſyō of ſynne.

The offyce of loue.

And the offyce of loue is to power out agayne the ſame goodnes that ſhe hathe receaued of God, vpon her neyghboure, and to be to hym as ſhe feleth Chryſte to her ſelfe. The offyce of loue onely is to conpaſſyon and to bere with her neyghboure the burthen of his infyrmytyes. And as it is wrytten. 1. Pe. 4. Operit multitudinem peccatorum, couereth the multytude of ſynnes.

The .v. chapter OF MATHEVVE.

Fo xi

WHen he sawe the people, he wente vp into a moũtayne and sat hym downe, and hys dysyples came to hym, and he opened hys mouthe and taught them sayeng. Blessed be the poore in spirite, for theyrs is the kyngdom of heuẽ .i.

Chryst Here in his fyrst sermone begynneth to restore the lawe of the ten commaundemẽtes vnto her ryght vnderstãdynge, agaynste the scrybes and Pharyses whiche were ypocrytes, false prophetes and false preachers, and had corrupte the screpture with the leauen of theyr gloses, And it is nat without great mistery that Christ begynneth his preachynge at pouertye in spyryte, whiche is nether beggery nor agaynste the possessynge of rychesse. But a vertue contraye to the vyse of couetousnesse, the inordynate desyre and loue of ryches and puttynge truste in rychesse. Pouertye in spyryte

Ryches is the gyfte of God geuen men to mayntayne the degrees of this worlde, and therfore nat euell, ye and some muste be pore and some ryche, yf we shall haue an order in thys worde. And God our father deuydeth rychesse

and pouertye amonge his chyldren accordynge to hys godlye pleasure and wysdome. And as rycheſſe dothe nat exclude the from the bleſſyng ſo dothe nat pouertye certefye the. But to put thy truſte in the lyuynge God maketh the heyre therof. For yf thou truſte in the lyuynge god. Then yf thou be pore, thou coueteſte nat to be ryche. for thou art certefyed that thy father ſhal mynyſtre vnto the fode and rayment, and be thy defēder. and yf thou haue ryches, thou knoweſt that they be but vanyte, and that as thou brought teſte them nat into the world, ſo ſhalte thou nat carye them out. and that as they be thyne to day ſo maye they be another mannes to morowe, and that they fauoure of God onely bothe gaue and alſo kepeth the and them, and nat thy wyſdome or power, and that they nether ought els can helpe at nede, ſaue the good wyll of thy heuenly father onely. Happy and bleſſed are the poore in ſpyryte, that is to ſaye the ryche that haue nat theyr confidence nor conſolacyon in the vanyte of theyr rycheſſe, and the poore that deſyre nat inordynatly to be ryche but haue theyr truſte in the lyuynge God for fode and rayment and for all that partaynethe ether to the body or the ſoule, for theyrs is the kyngdome of heuen.

And contrary wyſe, vnhappy and accurſed and that with the fyrſte and depeſt of all curſſes are the ryche in ſpirite, that is to ſay, the couetouſe that beyng ryche and truſt in theyr ryches, or beynge pore longe for the conſolacyon of rycheſſe

Ryche in ſpirite.

rycheſſe, and comforte nat theyr ſoules with the promyſes of theyr heuenlye father, confyrmed with the bloude of theyr Lorde Chryſte. For vn to them it is harder to enter into the kyngdome of heuen, then for a camel to enter throwe the eye of an neled. Mar.10. No they haue no parte in the kyngdome of Chryſte and God. Ephe.v. Therfore it is euydent why Chryſte ſo dylygent lye warneth all hys to be ware of couetoulnes and why he admytted none to be hys dyſcyples excepte he fyrſte forſake altogether. For there was neuer couetous perſō true yet ether to God or man.

Yf a couetous man be choſen to preache goddes worde, he is a falſe prophete immediat lye. Yf he be of the laye ſorte, ſo ioyneth he hym ſelfe vnto the falſe prophetes, to perſecute the truthe. Couetouſneſſe is nat onely aboue all other luſtes thoſe thornes that choke the worde of God in them that poſeſſe it. But it is alſo a dedelye enemye to all that interprete goddes worde trulye. All other vyce though they laugh them to ſcorne that talke godlye, yet they can ſoffre them to lyue and to dwell in the contre. But couetouſnes can nat reſte as longe as ther is one that cleueth to goddes word in al the land.

Couetouſnes is a thynge contrary to the worde of god and to the myny-ſters of the ſame.

Take hede to thy preacher therof, and be ſure, yf he be couetous and gape for promocyon, that he is a falſe Prophete and leaueth the ſcrypture, for al hys cryenge fathers, fathers holy churche and fyftene hundred yeres, and for all hys other holy preteuſes.

By couetouſenes is a falſe prophete chefe ly knowen

Bleſſed

.iii. Blessed are they that mourne, for they shalbe comforted.

Thys mournynge is also in the spirite, and no kynne to the soure lokynge of Ypocrytes nor to ẏ impaciēt weywardnes of those fleshely which euer whine and cōplaine that the worlde is nought, because they can nat obtayne and enioye theyr lustes therin. Nether forbydyth in alwayes to be mery and to laugh, and make good chere nowe and then, to forget sorowe, that ouermuche heuynes swalowe nat a mā clene vp For the wyse man sayth, sorowe hath cost many theyr lyues.

And prouer. xvii. an heuy spirrte dryeth vp the bones. And Paule commaundeth. Phili. iiii. to reioyse euer. And Roma. xii. he sayth reioyse with them that reioyse, and sorowe with them that sorowe, and wepe with thē that wepe, whiche seme two contrayes.

Godlye mournimg.

This mournynge is that crosse with out which was neuer any disciple of Chryst or euer shalb For of what so euer state or degre thou be in thys worlde, yf thou professe the Gospell, then foloweth the a crosse (as warmenesse accompanyeth the son shynynge) vnder whiche thy spryte shall grone and mourne secretlye, nat only because the worlde and thyne owme fleshe cary ẏ away clene cōtrary to the purpose of thine harte. But also to se and beholde the wretchednesse and myssfortunes of thy bretheyrne, for whiche (because thou loueste them aswell as th

self

ſelfe) thou ſhalte mourne and ſorowe no leſſe then for thy ſelfe. Thoughe thou be kynge or Emperour, yet if thou knoweſte Chriſt and god thorowe Chryſt, and entendeſte to walke in the ſyght of God, and to mynyſter thyne offyce truly, thou ſhalte (to kepe iuſtyce with all) be compelled to do dayly that, which thou art no leſſe lothe to do, then yf thou ſhuldeſte cut of arme hande or any other member of thyne owne bodye: ye and yf thou wylte folowe the ryghtway and nether torne on the ryght hande nor on the leſte, thou ſhalte haue ymmedyatly thyne owne ſubiectes, thyne owne ſeruantes, thyne owne lordes, thyne owne coūcellours anb thyn owne prophetes therto agaynſt the. Vnto whoſe frowarde malyce and ſtouburneſſe, thou ſhalte be compelled to permytte a thouſande thynges agaynſte thy conſcyence, nat able to reſyſte thē, at which thyne herte ſhall blede inwardly, and ſhalte ſawſe thy ſwete ſoppes which the world weneth thou haſte, with ſorowes ynowe and ſtyl murnyng, ſtudieng ether alone or els with a fewe frendes ſecretly nyght and day, and ſyghyng to God for helpe, to mygate the furyouſe frowardenes of ꝑ whō thou art nat able to with ſtande that al go nat after the wyl of the vngodly what was Dauyd compelled to ſoffer al the dayes of his lyfe of his owne ſeruauntes the ſonnes of Seruya, Beſide the myſchaūſes of his owne chyldren? And howe was our kynge Iohan forſakē of his owne lordes / when he wolde haue put a good & godly reformacyōin his owne landes?

Kynge. Iohan.

Howe

Henry the seconde.

Howe was Henry the seconde compased in like maner of hys owne prelates whome he hade promoted of nought/with the secrete conspyracye of some of his owne tēporal lordes with them? I spare to speke of the murnynge of the true preachers and the pore comē people whiche haue no nother helpe/but the secrete hande of God, and the worde of hys promyse.

But they shalbe comforted of al theyr trybulacyō and theyr sorowe shalbe turned into ioye and that infynyte aud euer lastyng in the lyfe to come. Nether are they without comforte here in this worlde. for Christ hathe promysed to sende them a comfortour to be with them for euer euen the spirite of truthe whiche the worlde knoweth nat. Ihon. xiiii. And they reioyse in hope (of the comforte to come) Roma. xii.

And they ouercome thorowe faythe/as it is wrytten Hebre. xi. the saynctes thorowe faythe ouercame kyngedomes and obtayned the promyses. And. I. Io. v. this is the victory that ouercometh the world, euen our fayth. But the blynd world nether seyth our cōfort nor our truste in God, nor howe god thorowe faythe in his worde, helpeth vs and maketh vs ouercome.

Faythe is our victory

Howe ouercome they (wylt thou saye) that be all wayes persecuted and euer slayne? verely in euery batayle somme of them that wynne the felde/be slayne, yet they leue the victory vnto theyr deare frendes for whose sakes they toke the fyghte vpon them/and therfore are conquerours, seynge they obtayne theyr pur-

pose

that a man eyther deale truly hym ſelfe or helpe other) wyll ſo reſyſte the, plage the, and ſo wery the, that thou haddeſte leuer of very myſtruſte and deſperacyon that ought ſhuld be better, for ſake al and make thy ſelfe a monke or a fryer. ye and to ronne into a ſtraunge contrey and leue all thy frēdes, thē to abyde in ꝑ world and to let it chooſe whether it wyl ſinke or ſwime

Nonkes. why they. ronne into relygyon.

But to comforte vs, that we fayntenat or be wery of wel doynge, Chryſt promyſeth that all that haue this thruſte and honger, ſhall haue theyr luſte ſatiſſied. & be trāſlated into a kyngedome, where none vnryghtwyſnes is, be ſydes that thou ſhalt here and ſe at length many come to the ryghtway and helpe with the, and many thynges that can nat be all together mēded, yet ſomewhat better and more tolerable ſo that al ryghtwyſnes ſhall nat be quenched.

And contrary wyſe curſed be all they that are full, as Luke in the. vi ſayeth, that is to ſaye the ypocrytes whiche to auoyde all laboure, ſo rowe. care, comberaunce and, ſofferynge with theyr bretheren, get them to dennes to lyue at reſte and fyll theyr belyes, the wealth of other men nat regarded. No, it were a grefe to them that other were better, that they alone maye be taken for holye, and that who ſo euer wyll to heuen mꝛt bye it of them, ye they be ſo ful, that they compare them ſelues to other pore ſinners and loke as narowly on them as the phareſeye dyd on the publycane, thankynge God that he alone was good, and the other euyll. Curſed

Luc. vi.

Monkes be curſed.

are they yet for al theyr fulny, for they shal hon ger with euerlastynge honger where none shall geue thē to eate, nor they haue any refreshynge of theyr paynes.

Blessed be the mercyfull, for they shall obtayne mercy.

To be mercyfull what it is.

To be mercyfull, is to haue compassyon and to seale a nother mānes desease, and to mourne with them that mourne, and suffer with them that suffer. and to helpe and socoure them that are in trybulacyon and aduersyte, and to comforte them with good counsell and wholsome instruccyon and louynge wordes. And to be mercyfull, is louyngly to forgeue them that offended the, as sone as they knowledge theyr mysdoynge and axe the mercy. To be mercyful, is pacyently longe to abyde the conuersyon of synners with a lusty courage and hope that God wyl at the last conuerte them, and in the meane tyme to praye instantly for them, and euer when he seythe an occasyon, to exhorte them, warne them, monyshe them and rebuke them. And to be mercyfull, is to enterprete all to the best, & to loke thorowe the fyngers at many thynges and nat to make a greuous synne of euery small tryfle, and to suffer and forbere in hys owne cause the malyce of them that wyll nat repente nor be a knowen of theyr wykednes, as longe as he can suffer it, and as longe as it ought to be suffred, and when he can no lenger, then to complayne to them that haue auctoryte to forbyde wronge

wronge and to punyshe suche euyll doers.

But the ypocrytes clene contrary cõdempne all them for greuous synners, saue them onely that bye theyr holynes of them, And because they wyll soffer with no man, they get them to sylence. And because they wyll helpe no man all that they haue (the saye) partayneth to the couent and is none of theyrs. And yf they be offended, they wyll be aduenged immedyatly. And to cloke, that they shulde nat seme to aduenge them selues, the maner (saye they) pertayneth to God and holy church, or to some saynte or to one or other holy thynge, as if thou smyte one of them on the one cheke, he wyll turne to hym the other yer he wyll aduenge hym selfe. But the iniurye of the holye Oyle wherwith he was anoynted, that muste he aduenge, and that with a spyrytuall punyshmente/that thou muste be accursed as blacke as a colyer and delyuered to Sathan. And yf thou come nat in and axe absolucyon and offer thy selfe to penaunce and to payeng therto, they wyll nat soffer tyll the deuell fetche the. But wyll delyuer the to the fyer in the meane tyme. And all for zele of ryght wysnes (saye they).

Monkes.

Couent.

Oyle.

Holy oyle must be aduenged.

O ypocrytes/the Zele of ryght wysnes is to hongre and thurste for ryghteousnes, as it is aboue descrybed, that is, to care and study and to do the vttermoste of thy power, that all thynges went in the right course and due order both thorowe all degrees of the tẽporalty and also of the spyrytualty, and to ieoperde lyfe and

Zele of ryght wysnes what it is.

goodes theron.

Care howe the ſpirituall care for the temporall comē wealth.

All the worlde can beare recorde what payne ye take and howe ye care for the temporall comune welthe, that all degrees therin dyd and had theyr dutye, and howe ye put your lyues in aduenture to preache the truthe, and to enforme lordes and princes and to cry vpon them to feare God and to be lerned, and to mynyſter theyr offyces trulye vnto theyr ſubiectes, and to be mercyfull and an exſample of vertue vnto them / And howe helpe ye that youthe were brought vppe in lernynge and vertue, and that the pore were prouided for of fode and raymēt &c. And howe prouyde ye that your preſtes be al lerned, and preache and do theyr dutyes truly euery man in his paryſhe? howe prouyde ye þ ſectes aryſe nat to poule the people and leade thē out of the waye vnder a coloure of longe praynge and ypocretyſhe holynes, lyuinge thē ſelues yeld and beynge vnterlye vnto the comē wealthe improfytable? who ſmelleth nat the ſwete odoure of chaſtyte that is amonge you? what ryghtuouſnes is in youre ſanctuaryes, and what indyfferent equyte is in al youre exempcyons, pryueleges and lybertyes? By your worke we iudge you and youre Zele to ryghtuouſnes, and nat by youre ſophyſtycall ſottle reaſons, with whiche ye wolde clawe our eares, bleare our eyes and begyle our wyttes, to take your tyrannous couetous crudelyte for the Zele of ryghtuouſnes.

Fynally he that wyll nat be mercyfull, to be bleſſed

be bleſſed of God and to obtaine mercy of him bothe here and in the lyfe to come, let hym be accurſed with the vnmercyfull and to hym be iudgement with out mercy / accordynge to the wordes of ſaynt Iames in the ſeconde chapter of hys epyſtle.

Bleſſed be the pure in herte, for they ſhall ſe God. vi.

That which entreth in to a man defyleth nat a man. But the thynges that defyle a man / proceade fyrſte out of his harte / as thou mayſte ſe. Mat.xv. Thence come out euyl thoughtes (ſayth Chryſte) as murther / adultrye, fornycacyon, theſte, falſe wytneſſynge and blaſphemyes, Theſe are the thynges which make a man fowle A man then is nat fowle in the ſyghte of God, tyll his harte be fowle. And the fylthynes of the hert are thoughtꝭ that ſtudy to breake godes commaũdemẽtes, wherfore the purenes of the herte is the conſentynge and ſtudyous purpoſe to kepe the lawe of God and to mene truly in all thy wordes and workes, and to do thẽ with a true intent. The fylthynes of the herte what. The purenes of the herte what.

It foloweth then that thou mayſte be pure harted and therwith do all that God hathe commaunded or nat forboden. Thou mayſte be pure herted and haue a wyfe and get chyldren, be a iudge and condempne to deathe them that haue deſerued it / hange or heed euell doers, after they be by a iuſte proceſſe condempned. Thou mayſt be pure herted, & do all the drudge

in the world. Lot was pure herted amonge the Sodomytes. Nycodemus beynge in the councell amonge thē that conspyred the dethe of Chryst was pure herted and consented nat with them to the deathe of that innocent.

¶ Yf the lawe be wryten in thyne herte it wyll dryue the to Chryste, whiche is the ende of the lawe to iustefy al that beleue. Ro. x. And Chryst wyll shewe the hys father, for no man seeth the father but the sonne, and he to whom the sonne wyll shewe hym Luke. 10. If thou beleue in Chryste, that he is thy sauyoure, that faythe wyl leade the immedyatly and shewe the God with a louely and an amyable countenaunce, and make the feale and se howe that he is thy father al mercyful to the and at one with the, and thou hys son and hyghlye in his fauoure and grace, and sure that thou plesest hym, whē thou doest an hundred thynges whiche some holye people wolde suppose thē selues defyled, yf they shuld but thynke on thē. And to se God is the blessyng of a pure herte.

¶ Impure and vnclene herted then are all they that study to breake Goddes cōmaundementes Impure herted are all that beleue nat in Christe to be iustefyed by hym. Impure herted are all ypocrytes that do theyr worke for a false purpose eyther for prayse, pfyte or to be iustyfyed therby, whiche paynted sepulchers (as Chryste calleth them) can neuer se God, or be sure that they be in state of grace and that theyr workes be accepte, because they haue nat Goddes worde with

Impure herted who.

with them, but clene agaynſte them.

Bleſſed are the pece makers, for they ſhalbe called the chyldren of God. vii.

¶ To enheryte this blyſſynge, it is nat only required that thou haue pece in thy ſelfe, and that thou take all to the beſte, and be nat offended lyghtly and for euery ſmall tryfle, and all waye redy to forgeue, nor ſowe no dyſcorde nor aduenge thyne owne wrong. But alſo that thou be feruent and diligēt to make peace and to go betwene. where thou knoweſt or hereſte malyce and enuye to be or ſeſte bate or ſtryfe to aryſe betwene perſon and perſon, and that thou leue nothynge vnſought, to ſet them at one. Peace makyng what

And though Chryſte here ſpeke nat of the temporall ſwerde, but techeth howe euery man ſhal lyue for him ſelfe towarde his neyghboure yet Prynces (yf they wyl be Goddes chyldren) muſt nat only geue no cauſe of warre nor begyn but alſo (thoughe he haue a iuſt cauſe) ſuffer him ſelfe to be entreated. yf he that gaue the cauſe repent, and muſt alſo ſeke al wayes of peace before the fyght. Howe beit, whē al is ſought, and nothynge wyll helpe, then he ought and is bounde to defende his lande and ſubiectes, and in ſo doynge he is a peace maker, as well as when he cauſeth theues and murtherers to be punyſhed for theyr euell doynge and brekynge of the comen peace of his lande and ſubiectes. Prynces what they ought to do yer they make war.

¶ If thou haue peace in thy ſelfe and loueſt the peace of thy brethrē after this maner, ſo is god

thorowe Chryst at peace with the, and thou his beloued sonne and heyre also.

¶ Moreouer if the wronge done to the, be greter thē thou mayste beare, as whē thou art a person nat for thy selfe onely. But in respecte of other, in what soeuer worldly degre it be, and hast an offyce cōmytted the, thē (whē thou haste warned with all good maner hym that dyd it, and none amēdemēt wylbe had) kepe peace in thyne herte and loue hym styll, and complayne to them that are set to reforme suche thynges, and so arte thou yet a peace maker and styl the sonne of God, But yf thou aduenge thy selfe or desyreste more thē that iuche wronge be forboden, thou synneſt agaynste God, in takynge the auctoryte of god vpon the without his cōmaūdement. God is father ouer all, and is of ryght Iudge ouer all his chyldren, and to hym onely pertayneth al aduēgynge, who therfore without his cōmaundemēt aduengeth ether with herte or hande, the same dothe cast him selfe into ỹ hand of the sword and loseth the ryght of his cause.

Vengeaūce partayneth to God onely.

And on the other syde, curſed be the peace breakers, pycquarels, whysperers, backebyters sowers of dyscorde, dysprayſers of thē that be good to brynge thē out of fauore, interpreters to euell that is done for a good purpose, synders of faultes wher none is, sterers vp of prynces to batayle and warre, and aboue all curſed be they that falſly bely the true prechers of goddes worde to brynge thē into hate, and to shede theyr bloude wronfully for hate, of the truthe.

For

For all ſuche are the chyldren of the deuell.

Bleſſed are they that ſuffer perſe- ix a
cucyon for ryghteouſnes ſake, for
theyrs is the kyngedome of heuen.

Yf the faythe of Chryſt and lawe of God in whiche two all ryghtuouſnes is contayned, be wrytten in thyne herte, that is, yf thou beleue in Chriſt to be iuſtefyed frō ſyn or for remyſſyon of ſyn, and cōſenteſt in thyne herte, to the lawe that it is good, holy and iuſt and thy duty to do it and ſubmiteſt thy ſelfe ſo to do, and ther vpō goſte forth and teſtefieth that fayth and lawe of ryghtuouſnes openly vnto the worlde in worde and deade. Then wyll Sathan ſtere vp his members agaynſte the, and thou ſhalt be perſecuted on euerye ſyde. But be of good comforte and fayntе nat. Call to mynde the ſayeng of Paule. 2. Tymo. 3. howe all that wyll lyue godly in Ghryſte Ieſu, ſhall ſofer perſecucyon. Remēber howe all the prophetes that went before the, were ſo dealte with. Luke. vi. Remember the enſamples of the apoſtels, and of Chryſte hym ſelfe, and that the dyſcyple is no better thē hys mayſter, and that Chryſt admyteth no dyſciple whiche nat onely leueth nat all, but alſo taketh his croſſe to, we be nat called to a ſofte liuynge and to peace in this worlde. But vnto peace of conſcyence in God our father thorowe Ieſus Chryſte, and to warre in thys worlde.

Peace, the peace of Chryſte is peace of conſcyence

Moreouer comforte thy ſelfe with the hope of the bleſſynge of the enherytaunce of heuen,

there to be glorysyed with Chryste yf thou here
ſuffer with hym. For yf we be lyke Chryste here
in his paſſyons, and beare his ymage in ſoule &
body, and fyght manfully/ye that Sathan blot
it nat out/and ſuffer with Chryste for berynge
recorde to ryghtuouſnes, then ſhall we be lyke
to hym in glorye. Saynt Iohan ſaythe in the.iii.
Chapter of hys fyrſte pyſtle, yet it apereth nat
what we ſhalbe. But we knowe/that when he a
pereth/we ſhalbe lyke him. And Paule. Phil.3.
oure conuerſacyon is in heuen, whence we loke
for a ſauyour, the Lorde Ieſus Chryſte whiche
ſhall chaunge our vyle bodyes and make them
lyke his glorYous body.

¶ It is an happy thyng to ſuffer for ryghteouſ-
nes ſake. but nat for vnryghtuouſnes. For what
prayſe is it (ſaythe Peter in the ſeconde of his
fyrſte epyſtle) though ye ſuffer, when ye be bo-
fetted for your offenſes. wherfore in the fourth
of the ſame he ſaythe, ſe that none of you ſuffer
as a murtherar or a thefe or an euell doer or a
buſye body in other mennes maters. Suche ſof-
ferynge glorysyeth nat God. nor thou arte ther
by heyre of heuen. Beware therfore that thou de
ſerue nat that thou ſoffereſt. But yf thou do, the
beware muche more of the that wolde bere the
in hande, howe that ſuche ſofferynge ſhuld be
ſatyſfaccyon of thy ſynnes and a deſeruynge of
heuen. No, ſofferyng for ryghtuouſnes (thoughe
heuen be promyſed therto) yet dothe it nat de-
ſerue heuen, nor yet make ſatyſfaccyon for the
fore ſynnes. Chryſte dothe bothe twane. But

Payne
No bodely
payne can
be a ſatys-
faccyon to
God ſaue
Chryſtes
paſſyon.

and

and yf thou repēte and beleue in Chryſt for the remyſſyon of ſynne, and thē confeſſe, nat onely before God, but alſo open before all that ſe the ſuffer/howe that thou haſte deſerued that thou ſuffreſt, for breakyng the good and ryghtwyſe lawe of thy father, and then takeſt thy punyſhe ment pacyently/as an holſome medecyne to hele thy fleſhe that it ſyn no more/and to feare thy brethern that they fall nat in to lyke offēce as Moyſes teacheth euery where. Then as thy pacyence in ſofferynge is pleſaunt in the ſyght of thy brethren which beholdeth, petye the and ſuffer with the in theyr hertes, euen ſo is it in the ſyght of God. and it is to the a ſure token that thou haſte true faythe and true repentaunce.

And as they be bleſſed which ſuffer for ryghte ouſnes, euen ſo are they accurſed whiche ronne awaye and let it be troden vnder the fete/and wyll nat ſuffer for the fayth of theyr Lorde and lawe of theyr father, nor ſtande by theyr neygh boures in theyr iuſte cauſes.

Bleſſed are ye, when they reuyle you, and perſecute you and ſaye all maner of euel ſayenges agaynſte you for my ſake, and yet lye. Reioyce and be glade, for your rewarde is greate in heauen. Euen ſo verely they perſecuted the prophetes that were before you. ix.

Here

What the moste cruel persecucyons.

Here seyst thou the vttermoste what a Chrysten man must loke for. It is nat ynoughe to soffer for ryghtwysnes. But that no bytternes or poyson be lefte out of thy cuppe, thou shalt be reuyled and reyled vpon, and euen whan thou art condempned to dethe thē be excomunycate and delyuered to sathan, depryued the felowshype of holy churche, the cōpany of the angelles and of thy parte in Chrystes bloude, and shalt be cursed downe to hell. defyed. detestat, and execrate with al the plasphemous ralynges that the poyson hertes of ypocrytes can thynke or ymagyne, and shalt se before thy face whē thou goste to thy dethe, that all the worlde is perswaded & brought in beleue that thou haste saide and done that thou neuer thoughteste, and that thou dyest for that thou art as gyltles of as the chylde that is vnborne.

Well thoughe inequite so hyly preuayle, and the truth for which thou dyest, be so lowe kepte vnder and be nat once knowē before the world in so muche that it semeth rather to be hyndered by thy dethe. then (furthered) whiche is of all greffes the greateste yet let nat thyne herte fayle the nether dyspare, as thoughe God hade forsaken the or loue the nat. But comforte thy selfe with olde ensamples, howe God hathe sufred all his olde frēdes to be so entreated, and also his onely and deare sonne Iesus. whose ensample aboue all other set before thyne eyes, because thou art sure he was beloued aboue all other, that thou doute nat, but thou art beloued also

Set the ensample of Chryst before the.

alſo, and ſo muche the more beloued, the more thou arte lyke to the ymage of hys enſample in ſufferynge.

Dyd nat the ypocrytes watche hym in all his ſermones, to trappe hym in his owne wordes? was he nat ſubtelliye apoſed, whether it were lawfull to paye trybute to Ceſar? were nat all hys wordes wronge reported? were nat his myracles aſcrybed to Belſabub? ſayde they nat, he was a Samarytane and had a deuel in hym? was he nat called a breaker of the Sabothe, a wyne drynker, a frēde of publicans and ſynners? dyd he ought wherwith no faute was foūde, and that was nat interprete to be done for an euell purpoſe? was nat the pretenſe of hys deathe, the deſtroynge of the temple, to brynge hym in to the hate of all men, was he nat therto accuſed of treaſon, that he for bade to paye trybute to Ceſar? and that he moued the poeple to inſurreccyon? Ray led they nat on hym in the bytterelte of all hys paſſyon, as he hanged on the Croſſe, ſayeng, ſaue thy ſelfe thou that ſaueſte other, come downe from the Croſſe and we wyl beleue in the, fye wretche that deſtroyeſt the temple of God.

Yet was he beloued of God, and ſo art thou, his cauſe came to lyght alſo, and ſo ſhall thyne at the laſte, ye and thy rewarde is great in heuen with hym, for thy depe ſofferynge.

Curſed. Moſte accurſed? who?

¶ And on the other ſyde, as they be curſed whiche leue ryghtuouſnes deſtytute and wyl nat ſofter therwith, ſo are they moſte accurſed whiche

knowe

knowe the truthe, and yet nat onely flie ther frō because they wyll nat suffer. But also for lucre, become the moste cruell enymyes therof and moste suttyll persecuters, and moste falslye lye theron also.

workes iustyfye nat.

¶ Fynally thoughe God whan he promyseth to blesse our workes, do bynde vs to worke yf we wyll obtayne the blessynge or promyse, yet must we beware of thys pharesaycal pestylēce, to thynke that our workes dyd deserue the promyses. For what so euer God commaundeth vs to do, that is our dutye to do, thoughe there were no suche promyse made to vs at all. The promyse therfore cometh nat of the deseruynge of the workes (as thoughe God had nede of ought that we coulde do) but of the pure mercy of God, to make vs the more wyllynge to do that is our dutye. &c. For yf when we had done all that God commaundethe vs to do he then gaue vs vppe in to the handes of tyrauntes and kelled vs, and sent vs to purgatorye (which mē so greatlye feare) or to hell, and all the aungelles of heuen wyth vs, he dyd vs no wronge nor were vnryghtuous for ought that we or the coulde calynge of deseruyng, howe so euer that god vseth his creatures, he euer abydeth ryghtuous, tyll thou canste proue that after he hathe boūde hym selfe with his owne word of mercy he thē breake promyse with thē that kepe couenaunt with hym. So nowe yf nought were promysed, nought coulde we callēge, what so euer we dyd and therfore the promyse cometh of the goodnes

goodnes of the promyſer onely/and nat of the deſeruyng of thoſe workes of which God hathe no nede/ and whiche were no leſſe our duty to do/thoughe there were no ſuche promyſe.

Ye be the ſalt of the erthe, But yf the ſalte be waxen vnſauery, what can be ſalted therewith. It is henceforth nothynge worthe, But to be caſte out and to be troden vnder fote of men.

The offyce of an Apoſtle and true preacher is to ſalt, nat only the corrupte maners and conuerſacyons of erthye people/but alſo the roten herte within and all that ſpryngeth out therof/theyr naturall reaſon/theyr wyll/theyr vnderſtādynge & wyſdome/ye and theyr fayth and beleue and all that they haue ymagyned without Goddes worde, concernynge ryghtuouſnes iuſtyfyenge/ſatyſfaccyon and ſeruynge of God. And the nature of ſalte is to byte/frete and make ſmarte. And the ſycke pacientes of thys worlde are meruelous impacyent, ſo that thoughe with great payne they can ſuffer theyr groſſe ſynnes to be rebuked vnder a faſſyon/as in a parable a farre of, yet to haue theyr rightuouſnes theyr holynes and ſeruynge of God and hys ſayntes/dyſalowed/improued/and condemned/for damnable and deuelyſhe/that maye they nat abyde In ſo muche that thou muſt leaue the ſaltynge, or els

It is a ieopardous thynge to ſalte ypocryſye.

or els be prepared to suffer agayne, euen to be called a rayler sedicyous/a maker of dyscorde and a troubeler of the comō peace, ye a scysmatyke and an heretyke also/and to be lyed vpon that thou hast done sayd that thou neuer thought est/and then to be called(coram nobis)and to synge a newe songe and forswere saltynge or els to be sent after thy felowes that are gone before/and the waye thy mayster went.

Salte who is mete to salte.

¶ True preachynge is a saltynge that sterethe vp persecucyon, and an offyce that no man is mete for saue he that is seasoned hym selfe before with pouertye in spyryte/softenes/mekenes/pacyence/mercyfulnes/purenes of herte and honger of ryghtuousnes and longynge for persecucyon to/and hathe all his hope/cōfort and solace in the blessynge onely/and in no wordly thynge,

Nay wyll some say/a man myght preache longe ynough without persecucyon/ye and get fauoure to/yf he wolde nat medle with the pope/byshopes/prelates and holy gostly people that lyue in contēplacyon and solytarynes nor with greate men of the worlde. I answere true preachynge is saltynge and all that is corrupte muste be salted. And those persones are of all other muste corrupte, and therfore maye nat be lefte vntouched.

¶ The popes pardones muste be rebuked/the abuse of the masse/of the sacramentes and of all the ceremonyes must be rebuked and salted. And sellyng of merytes and of prayers must be salted.

ſalted. The abuſe of faſtyng and of pylgrimage muſte be ſalted. All ydolatrye and falſe faythe muſte be rebuked. And thoſe freres that teache mē to beleue in ſaynt. Fraunces cote/howe that they ſhall neuer come in hell or purgatorye/yf they be buryed therin/maye nat be paſſed ouer with ſylence.

¶ The payne and grefe of ſaltyng made monkes flie to theyr cloyſture. Naye(ſaye they)we went thether of pure deuocyon to praye for the people. Ye but for all that the more ye encreaſe and the more ye multyplye youre prayers/the worſe the worlde is. That is nat oure faute (ſaye they) but theyrs/ that they dyſpoſe nat them ſelues but contynue in ſynne/ and ſo are vnapte to receyue the influence of oure prayers Oypocrytes yf ye were true ſalt and had good hertes and loued youre neyhboures(yf deade men be neyghbores to them that are a lyue, and wolde come out of youre dennes and take payne to ſalt and ſeaſon them. Ye ſhulde make a great many of them ſo apte, that your prayers myght take effecte. But nowe ſeyrge as ye ſaye they be ſo vnſauery that your prayers be to thē improfytable/thoughe theyr goodes be to you profytable/ and yet ye haue no compaſſyon to come out and ſalte them/it is manyfeſte that ye loue nat them, but theyrs, and that ye praye nat for them/ but vnder the colour of praynge mocke them/and robbe them.

Monkes why they rōne to cloyſtures.

Fynally ſalt whiche is the true vnderſtandynge of the lawe/of faythe/and of the entente of all

workes/ hathe in you loste her vertue / neythee be there any so vnsauery in the worlde as ye are/nor any so sore kycke agaynst true saltinge as ye/and therfore to be cast out and troden vnder fote and dyspysed of all men/by the ryghtuous iudgement of God.

Spirytualtye/why they be dyspysed.

¶ Yf salt haue loste hys saltnes, it is good for nothynge but to be troden vnder fote of men/ That is/yf the preacher whiche for his doctryne is called salte/haue loste the nature of salt/that is to saye, hys sharpenes in rebukynge all vnryghtuousnes/all naturall reason/naturall wyt and vnderstandynge/and all truste and confydence in what so euer it be / saue in the bloude of Chryste/he is condempned of God and dysalowed of all them that cleaue to the truthe. In what case stande they then that haue benefyces and preache nat? verely thoughe they stande at the alter/yet are they excomunycate and cast out of the lyuynge churche of almyghtye God.

Ceremonyes muste be salted.

And what yf the doctryne be nat true salte? verely then is it to be troden vnder fote. As muste all weryshe and vnsauerye ceremonyes whiche haue loste theyr sygnyfycacyons, and nat onely teache nat and are become vnprofytable and do no more seruyce to man. But also haue obtayned auctoryte as God in the herte of man, that man serueth them and putteth in them the truste and confydence that he shulde put in God his maker thorough Iesus Chryste his redemer. Are the instytucyons of man better then Godes ye are Godes ordynaunces better nowe then in the

ne olde tyme. The prophetes troden vnder
ote and defyed the temple of God and the sa-
efyces of God and all ceremonyes that God
nd ordayned, with fastynge and prayenges,
nd all that the people peruerted and comyt-
d ydolatrye with, we haue as strayte a com-
aundement to salte and to rebuke all vngod-
nesse as had the prophetes, wyll they then
ue theyr ceremonyes honorably spoken of,
en let them restore them to the ryght vse, and
ut the salt of the true meanynge and sygnyfy-
cyons of them to them agayne. But as they be
owe vsed/none that loueth Chryste can speke
onorable of them? what true Chrysten man
n gyue honor to that/that taketh all honoure
om Chryste? who can gyue honoure to that/
at sleyeth the soule of his brother/and rob-
eth his herte of that trust and cōfydence which
shulde gyue to his lorde that hathe bought
m with hys bloude.

Ye are the lyght of the worlde. A
tye that lyeth on a hyll can nat be
yd, neyther do men lyght a candell
nd put it vnder a bushell, but on a
ndelstyke, and also it geueth lyght
al that are in the house. Let youre
ght so shyne before men that they
e youre good workes, and prayse
oure father that is in heuen.

¶ Chryst goeth forth and describeth the offyce of an apostle and true preacher by another lykenesse callynge them as before the salte of the erthe. Euen so here the lyght of the worlde/ syg nyfyenge therby that all the doctryne / all the wysdome and hye knoweledge of the worlde/ whether it were physosophye of naturall conclusyons, of maners and vertue, or of lawes of ryghtuousnes, whether it were of the hole scrypture and of God hym selfe/ was yet but a darkenes, vntyll the doctryne of hys Apostles came That is to saye, vntyll the knowledge of Chryst came/ howe that he is the sacrefyce for our synnes/ our satysfaccyon / our peace / attonement and redempcyon/ our lyfe therto and resurreccyon, what soeuer holynesse/ wysdome vertue/ perfectnesse or ryghtwysnes in the world amōg men, howe so euer perfecte and holy they appere/ yet is all damnable darckenes/ excepte the ryght knowledge of Chrystes bloude be there fyrst/ to iustefy the hert before al other holines.

Darkenes All knowledge is darckenes vntyll the knowlege of Christes bloude she dyng be in the herte.

¶ Another conclusyon. As a cetye buylt on a hyll can nat be hyd / no more can the lyght of Chrystes gospel. Let the worlde rage as muche as they wyl/ yet it wyll shyne on theyr sore eyes whether they be content or no.

¶ Another conclusyon as men lyght nat a candell to whelme it vnder a bushell / but to put it on a cādelstycke to lyght al that are in the hous euen so the lyght of Chrystes gospelle may nat be hede nor make a seuerall thynge, as thoughe it pertaynethe to some certayne holye persons onely

onelye, Naye it is the lyght of the whole worlde and pertayneth to all men/and therfore maye nat be made seuerall. It is a madnesse that dyuersse men saye/the lay people may nat knowe it/excepte they can proue that the laye people be nat of the worlde. Moreouer it wyll nat be hyde/but as the lyghtenynge that breaketh out of the cloudes/shynethe ouer al/euen so dothe the gospell of Chryste. For where it is truely receyued there it purefyethe the herte and maketh the person to cõsente to the lawes of God and to begyne a newe and a Godlye lyuynge, facyoned after godes lawes and without al dissymulacyon. And then it wyll kyndle so great loue in hym towarde hys neyghboure, that he shall nat onely haue compassyon on hym in hys bodely aduersyte/but muche more petye hym ouer the blyndnes of his soule and to mynyster to hym Chrystes gospel/wherfore yf they saye, it is here or there, in saynt Fraunces cote or Domynykes and suche lyke, and that yf thou wylt put on that cote/thou shalt fynde it there/it is false. For yf it were there/thou shuldeste se it shyne abrode thoughe thou crepeste nat into a sel or a monkes coulle/as thou seest lyghtenynge without crepynge in to the cloudes ye theyr lyght wolde so shyne/that men shulde nat onely se the lyght of the gospell/but also theyr good workes/whiche wolde as fast come out/as they nowe ronne in. In so muche that thou shuldest se them make them selfes pore to helpe other/as they nowe make other pore/to

Laye. The laye ought to haue the gospell

Gospell The propertye of the gospell

Gospell. The true gospell nat hyd in dennes.

make them selues ryche.

Kynges ought to be learned.

¶ This lyght and salte pertayned nat then to the Apostles and nowe to our byshoppes and spritualty onely. No it pertayneth to the temporall men also. For all kynges and all rulers are bound to be salt and lyght nat onely in exsample of lyuyng, but also in teachynge of doctryne vnto theyr subiectes, as well as they be bounde to punyshe euell doers. Dothe nat the scrypture testefye that kynge Dauyd was chosen to be a sheparde and to feade hys people with Goddes worde. It is an euel scole mayster that can nought saue beteonely. But it is a good scole master that so teacheth that fewe nede be beaten. This salte and lyght therfore pertayne to the temporalty also, and that to euery member of Chrystes churche, so that euery mā ought to be salte and lyght to other.

The order howe euery man maye be a preacher, and howe nat.

¶ Euery man then may be a comen preacher thou wylt say, and preache euery where by his owne auctoryte. Naye verely, No man maye yet be a comen preacher saue he that is called and chosen therto by the comen ordynaunce of the cōgregacion, as longe as the preacher teacheth the true worde of God. But euery priuate man ought to be in vertuous lyuyng bothe lyght and salt to his neyghbour, in so muche that the poreste ought to stryue to ouercome the byshop and to preache to hym in ensample of lyuynge. Moreouer euery man ought to preache in word and dede vnto his housholde and to them that are vnder his gouernaunce, &c. And though no man

no man may preache openly, ſaue he that hathe the offyce commytted to hym, yet ought euery man to endeuoure hym ſelfe, to be as well lerned as the preacher, as nye as it is poſſyble, And euerye man maye pryuatlye enforme hys neyghboure, ye and the preacher and byſhope to, yf neade be. For yf the preacher preache wronge, then maye any man what ſo euer he be rebuke hym, fyrſte pryuatlye and then (yf that helpe nat) to complayne further. And whan all is proued. accordynge to the order of charyte/and yet none amendment had, then ought euery man that can to reſyſt hym/and to ſtande by Chryſtes doctrine, and to ieoparde lyfe and al for it. Loke on the olde enſamples and they ſhall teache the.

¶ The goſpel hathe another fredome with her then the temporall regyment. Thoughe euery mannes body and goodes be vnder the kynge/ do he ryght or wronge/ yet is the auctoryte of Goddes worde free and aboue the kynge/ ſo that the worſte in the realme maye tell the kynge, if he do him wrōge, that he doth nought and other wyſe then God hathe commaunded hym and ſo warne hym to auoyde the wrathe of God whiche is the pacyent aduenger of all vnryghtwyſnes. Maye I then and ought alſo, to reſyſte father and mother and all temporall power with Goddes worde whan they wrongfully do or commaunde that hurteth or kylleth the bodye, and haue I no power to reſyſte the Byſhoppe or Preacher that with falſe doctryne

ſeyethe the ſoules for whiche my Mayſter and lorde Chryſte hathe ſhede hys bloude? Be we otherwyſe vnder our byſhopes then Chryſt and his apoſtles and all the prophetes were vnder the byſhoppes of the olde lawe? Naye verelye, and therfore maye we and alſo ought to do as they dyd, and to anſwere as the apoſtels dyd. Act. 5. Oportet magis obedire deo quam homi-nibus. we muſt rather obaye God then men. In the goſpel euery man is Chryſtes dyſcyple and a perſone for hym ſelfe to defende Chryſtes doctryne in his owne perſon. The faythe of the byſhoppe wyll nat helpe me nor the byſhopes kepyng the lawe is ſuffycyēt for me. But I muſt beleue in Chryſte for the remiſſion of all syn, for myne owne ſelfe and in myne owne perſō. No more is the byſhopes or prechers defen-dynge Godes word ynoughe for me. But I muſt defende it in myne owne perſone and ieoperde lyfe and al theron whē I ſe nede and occaſyon. ¶ I am bounde to gette worldlye ſubſtaunce for my ſelfe and for my houſholde with my iuſt laboure and ſome what more for them that can nat, to ſaue my neyghboures bodye. And am I nat more bounde to laboure for Godes worde to haue therof in ſtore, to ſaue my neyghboures ſoule? And when is it ſo moche tyme to reſyſte with Goddes word e and to helpe, as whē they whiche are beleued to mynyſter the true worde, do ſlee the ſoules with faulſe doctryne, for coue touſnes ſake? He that is nat readye to geue hys lyfe for the mayntenaunce of Chryſtes doc-

tryne

tryne agaynſte ypocrytes, with what ſo euer name or tytle they be diſguyſed, the ſame is nat worthy of Chryſt nor can be Chryſtes diſcyple by the verye wordes and teſtymonye of Chryſt. Neuertheles we muſte vſe wyſdome, pacyence, mekenes and a diſcrete proces after the due order of charyte in our defendynge the worde of God leſte whyle we go aboute to amende oure prelates we make them worſe. But when we haue proued al that charyte byndeth vs and yet in vayne, then we muſte come forth openly and rebuke theyr wykednes in the face of the world and leoperde lyfe and all theron.

¶ Ye ſhal nat thynke that I am come to diſtroye the lawe or the prophetes no I am nat come to dyſtroye them, but to fulfyl thē. For truely I ſay vnto you tyl heauen and erthe peryſhe, there ſhal nat one Iote or onetytle of the lawe ſcape, tyl all be fulfylled.

¶ A lytle before Chryſte calleth his diſcyples the lyght of the worlde and the ſalt of the erthe and that becauſe of theyr doctryne / wherwith they ſhulde lyghten the blynde vnderſtādynge of man / and with true knowleedge dryue out the falſe opinyons and ſophyſtycall perſuaſyons of natural reaſon, and delyuer the ſcrypture out of the captyuyte of falſe gloſes which the ypocrityſhe phareſeys had patched therto and ſo out of the lyghte of true knowledge, to

seyethe the soules for whiche my Mayster and lorde Chryste hathe shede hys bloude? Be we otherwyse vnder our byshopes then Chryst and his apostles and all the prophetes were vnder the byshoppes of the olde lawe? Naye verelye, and therfore maye we and also ought to do as they dyd, and to answere as the apostels dyd. Act. 5. Oportet magis obedire deo quam hominibus. we must rather obaye God then men. In the gospel euery man is Chrystes dyscyple and a persone for hym selfe to defende Chrystes doctryne in his owne person. The faythe of the byshoppe wyll nat helpe me nor the byshopes kepyng the lawe is sufficyēt for me. But I must beleue in Chryste for the remission of all syn, for myne owne selfe and in myne owne persō. No more is the byshopes or prechers defendynge Godes word ynoughe for me. But I must defende it in myne owne persone and ieoperde lyfe and al theron whē I se nede and occasyon. ¶ I am bounde to gette worldlye substaunce for my selfe and for my housholde with my iust laboure and some what more for them that can nat, to saue my neyghboures bodye. And am I nat more bounde to laboure for Godes worde to haue therof in store, to saue my neyghboures soule? And when is it so moche tyme to resyste with Goddes worde and to helpe, as whē they whiche are beleued to mynyster the true worde, do slee the soules with faulse doctryne, for coue tousnes sake? He that is nat readye to geue hys lyfe for the mayntenaunce of Chrystes doc-

tryne

tryne agaynſte ypocrytes, with what ſo euer name or tytle they be diſguyſed, the ſame is nat worthy of Chryſt nor can be Chryſtes dyſcyple by the verye wordes and teſtymonye of Chryſt. Neuertheles we muſte vſe wyſdome, pacyence, mekenes and a dyſcrete proces after the due or der of charyte in our defendynge the worde of God leſte whyle we go aboute to amende oure prelates we make them worſe. But when we haue proued al that charyte byndeth vs and yet in vayne, then we muſte come forth openly and rebuke theyr wykednes in the face of the world and to perde lyfe and all theron.

¶Ye ſhal nat thynke that I am come to diſtroye the lawe or the prophetes: no I am nat come to dyſtroye them, but to fulfyl thē. For truely I ſay vnto you tyl heauen and erthe peryſhe, there ſhal nat one Iote or onetytle of the lawe ſcape, tyl all be fulfylled.

¶A lytle before Chryſte calleth his dyſcyples the lyght of the worlde and the ſalt of the erthe and that becauſe of theyr doctryne / wherwith they ſhulde lyghten the blynde vnderſtādynge of man / and with true knoweledge dryue out the falſe opinyons and ſophyſtycall perſuaſyons of natural reaſon, and delyuer the ſcrypture out of the captyuyte of falſe gloſes which the ypocrityſhe phareſeys had patched therto and ſo out of the lyghte of true knowledge, to

stere vp a newe lyuynge, and to salt and season the corrupt maners of the olde blinde cõuersacyon. For where false doctryne, corrupt opynyons and sophystycal glosses rayne in the wyt and vnderstandynge, there is the lyuynge deuelyshe in the syghte of God, howe so euer it appere in the syght of the blynde worlde. And on the other syde, where the doctryne is true and perfecte, there foloweth godly lyuynge of necessyte. For out of the inwarde beleue of the herte, Howeth the outwarde cõuersacyon of the mẽbers. He that beleueth that he ought to loue his enemy, shall neuer cease fyghtynge agaynste his owne selfe, tyl he haue weded all rancoure and malyce out of his herte. But he that beleueth it nat, shall put a vesure of ypocresye on hys face, tyll he get oportunite to aduẽge hym selfe.

False doctryne causeth euell workes.

True doctryne is the cause of good workes.

¶ And here he begynneth to teache them to be that lyght and that salt of whiche he spake, and sayth. Thoughe the scrybes and phareses beare the people in hande, that all I do, is of the deuyll and accuse me of breakynge the lawe and the prophetes (as they after warde rayled on the Apostles, that they draue the people from good workes, thoroughe preachynge the iustefyenge and ryght wysnes of fayeth) yet se that ye my dyscyples be nat of that beleue. For heuen and erthe shall soner perysshe, then one my̆nume or tytle of the lawe shulde be put out. I come nat to destroye the lawe, but to repare it onely, and to make it go vpryght where it halteth, and euẽ to make croked strayte, & roughe

smothe

ſmothe, as Iohan the Babtyſte dothe in the wyl-
dernes/and to teache the true vnderſtandynge
of the lawe, without me the lawe can nat be ful-
fylled nor neuer coulde. For thoughe the lawe
were gyuē by Moyſes/yet grace and verite/that
is to ſay/the true vnderſtandinge and power to
loue it and loue to fufyll it/comethe and euer
came thorough faythe in me.

Grace and truthe thoroughe Ieſus Chryſte

¶ I do but onely wype awaye the fylthy and
roten gloſes whiche the ſcrybes and the phary-
ſeys haue ſwered to the lawe and the prophetes
and rebuke theyr dānable lyuynge whiche they
haue facyoned/nat after the lawe of God/but
after theyr owne ſophiſtycall gloſes fayned to
mocke out the lawe of God/and to begyle the
whole world, and to lede thē in blyndnes, and
that the ſcrybes and phareſeys falſly byleue/
howe that I go aboute to deſtroye the lawe and
to ſette the people at a fleſhelye lyberte, and to
make them fyrſte dyſobedyent and to deſpyce
theyr ſpiritual prelates, and thē to ryſe agaynſt
the temporall rulers and to make all comune,
and to gyue lycence to ſyn vnponyſhed, cometh
onely of pure malyce, hate, enuye and fury ouſe
impacyency, that theyr vyſures are plucked frō
theyr faces and their ypocreſy diſcloſed. How-
be it w^at I teche and what my lernynge is con-
cernynge the lawe, ye ſhall ſhortely here/and
in fewe wordes.

who ſo euer breaketh one of theſe leaſte cōmaundementes and teache men

men so, shalbe called the leaste in the kyngedome of heauen. But he that dothe thē and teacheth thē, the same shalbe great in the kyngdom of heuē

¶ who so euer studye to destroy one of the commaundementes folowynge whiche are yet the leaste and but chyldyshe thynges in respecte of the perfecte doctryne that shal here after be shewed, and of the mysteryes yet hyde in Chryste and teache other men euen so, in worde or ensample, whether openly or vnder a coloure and thoroughe false glo ses of ypocresye that same doctoure shall all they of the kyngedome of heuen abborre and despyce. and caste hym out of theyr companye, as a sethynge potte dothe caste vp her fome and skome and purge her selfe. So faste shall they of the kyngedome of heuen cleaue vnto the pure lawe of God without all mennes glo ses.

Gloses They that destroy the law of god with glo ses must be easte out.

¶ But who so euer shall fyrste fulfyl them hym selfe and then teache other, and sette all his studye to the furtheraunce and mayntenynge of thē that doctoure shall all they of the kyngedome of heuen haue in prayse, and folowe hym and seke hym out as dothe the Egle her pray, and cleaue to hym as burres. For these commaundementes are but the verye lawe of Moyses (the draffe of the phareses glo ses, clensed out) interpreted accordynge to the pure worde of God and as the open text compelleth to vnderstāde

them

them, yf he loke dylygently theron.

¶ The kyngedome of heuen take for the congregacyon or churche of Chryſte. And to be of the kyngedome of heuen, is to knowe God for our father, and Chryſte for our lorde and ſauyoure from all ſynne. And to enter in to thys kyngdome it is impoſſible, excepte the herte of man be to kepe the commaundemētes of God purelye, as it is wrytten. Iohan. 7. yf any man wyll obaye his wyll, that is to ſaye, the wyl of the father that ſent me (ſayeth Chryſte) he ſhall knowe of the doctryne, whether it be of God, or whether I ſpeke of myne owne hede. For yf thyne herte be to do the wyll of God whiche is hys cōmaundementes, he wyl gyue the a pure eye, bothe to dyſcerne the true doctryne from the falſe, and the true doctryne from the howlynge ypocryte. And therfore he ſayeth.

The church.

Lawe Excepte a man loue goddes lawe he cānat vnderſtande the doctryne of Chryſte.

For I ſay vnto you, excepte your ryghtwiſnes excede the ryghtwyſnes of the ſcrybes and phariſeys, ye can nat enter into the kyngdom of heuē.

¶ The ryghtwyſnes of the ſcrybes and phariſeys can nat enter into the kyngedome of heuen the kyngdome of heuen is the true knoweledge of God and Chryſte, ergo the ryghtwyſnes of the Scrybes and Phariſeys neyther knowethe God nor Chryſte. He that is wyllynge to obay the wyll of God, vnderſtandeth the doctryne of Chryſte, as it is proued abeue, the ſcrybes and

The rygh teouſnes of phariſyes.

and the phariſeys vnderſtande nat the doctryne of Chryſte/ergo they haue no wyll nor luſte to obeye the wyll of God. To obeye the wyll of God, is to ſeke the glory of God(for the glorye of a mayſter is the meke obedyence of hys ſeruauntes, the glorye of a Prynce is the vmble obedyence of hys ſubiectes. the glory of a huſbande is the chaſte obedyence of hys wyfe/ the glorye of a father is the louynge obedyence of hys chyldren) the ſcrybes and the pharyſeys haue no luſt to obey the wyll of God. ergo they ſeke nat the glorye of God. Furthermore the ſcrybes and pharyſeys ſeke theyr owne glory/ they that ſeke theyr owne glory, preache theyr owne doctryne, ergo, the ſcrybes and pharyſes preache theyr owne doctryne. The maior thou haſt. Math. xxiii. the ſcrybes and pharyſyes do all theyr workes to be ſene of men/ they loue to ſytte vppermoſte at feaſtes and to haue the chefe ſeates in the Synagoges, and ſalutacyons in the open markettes, and to be called Raby. And the mynor foloweth the texte aboue reherſed Iho. vii. he that ſpeketh of hym ſelfe or of hys owne hed, ſeketh his owne glory/that is to ſay, he that preacheth his owne doctryne is euer knowen by ſekynge his owne glory, ſo that it is a generall rule to knowe that a man preacheth his owne doctryne/yf he ſeke his owne glorye. Some man wyll happely ſaye, the ſcrybes and pharyſeys had no other lawe then Moſes and the prophetes nor any other ſcrypture, and grounded theyr ſaynges theron. That is truthe,

Glorye. He that ſeketh hys owne glory teacheth his owne doctryne/ and nat his maſters

howe

howe then preached they theyr owne doctryne? verely it foloweth in the sayde.vii of Iho. He that sekethe the glorye of hym that sent hym the same is true and there is no vnryghtwysnes in him, that is to saye, he wyl do his maysters message truly and nat alter it, where contrary wyse he that sekethe hys owne glorye wyll be false (when he is sent) and wyl alter his maysters message, to turne his maysters glory vnto hys owne selfe. Euen so dyd the scrybes and pharyseys alter the worde of God for theyr owne profyte and glorye. And when Goddes worde is altered with false gloses. it is no more Goddes worde. As whē God sayth. loue thy neyghbour and thou putteſt to thy leuen and sayeth, yf my neyghbour do me no hurte nor saye me anye. I am bounde to loue hym, but nat to gyue hym at hys neade my goddes whiche I haue gotten with my sore laboure. Nowe is thys thy lawe and nat Goddes. Goddes lawe is pure and sin-gle, loue to thy neyghbour whether he be good or bad. And by loue God meanethe. to helpe at neade. Nowe when God byddeth the to gette thy lyuynge and some what ouer to helpe hym that can nat, or at a tyme hathe nat wherwithto helpe hym selfe, yf thou and.xx. or.xl. with the gitte you to wylderneſſe / and nat onely helpe nat youre neyghbours but also robbe a greate number of two or thre thousande pounde valu-lue, howe loue ye youre neyghboures? Suche men helpe the worlde with prayer, thou wylt saye, to me, Thou were better to say they robbe the

Glorye
He that seketh hys owne glory alterethe his maſters meſſage.

worde.
godes worde altered is nat hys worde.

To loue is to helpe at nede.

Prayer.
The prayer of Monkes robbeth & helpeth nat.

the worlde with theyr ypocreſye, ſay I to ꝓ, and it is truth in dede, that they ſo do. For yf I ſtycke vp to the myddle in the myre lyke to periſhe without preſent helpe, and thou ſtande by and wylt nat ſocoure me, but kneleſte downe and prayeſte, wyll God here the prayers of ſuche an ypocryte? God byddeth the ſo to loue me that thou put thy ſelfe in ieoperdy to helpe me, and that thyne herte whylethe bodye laboureth do praye and truſte in God, that he wyll aſſyſte the, and thoroughe the to ſaue me. An ypocryte that wyll put neyther bodye nor goddes in parell for to helpe me at my nede, louethe me nat nether hathe compaſſyon on me, and therfore hys herte can nat praye thoughe he wagge hys lyppes neuer ſo muche. It is wryten Iohan ix. If a man be a worſhipper of God and do hys wyll (whiche is the true worſhype) hym God herethe. Nowe the wyll of God is, that we loue one another to helpe at nede. And ſuche louers he hereth and nat ſottle ypocrytes. As loue maketh the helpe me at my nede, ſo whē it is paſte thy power to helpe, it maketh the praier to go. Euen ſo where is no loue to make the take bodely payne with me, there is no loue that maketh the praye for me. But thy prayer is in dede for thy belye whiche thou loueſte.

Loue prayethe.

¶ What were the ſcrybes and pharyſeys? The ſcrybes beſydes that they were pharyſeys (as I ſuppoſe) were alſo offycers, as are our byſhopes, chaūcelours, Comyſſaryes Archedeacons and offycyalles, And the pharyſeys were relygyous

Scrybes & Pharyſeys what they were.

gyouse men which had professed, nat as nowe, one Dominycke the other fraunces, another Barnerdes rules. But euen to hold the very lawe of God/with prayer/fasting/and almes dede/ and were the Howre and perfectyon of all the Iewes, as S. Paule reioyseth of hym selfe philyppen.3.sayngе I was an Ebrue and conservnyngе the lawe a pharyse, and conservnyngе the ryghtwysnes of the lawe I was fauteles. They were more honourable then any secte of Monkes with vs, whether obseruaunt or Ancre or what so euer other be had in pryce.

The phary ses myght better haue proued thē selues the true chyrch then our spyritualty may-

¶ They myght muche better haue reioysed to haue bene the true churche and to haue had the spyryte of God, and that they coulde nat haue erred they then whome al the world seeth/neyther to kepe Godes lawes nor mannes, nor yet that deuely she lawe of theyr owne makyng. For God hathe made them of the olde testament as great promyse/that he wold be theyr God and that hys spyryte and all grace shulde be with thē, yf they kepte his lawe, as he hathe made to vs. Nowe seynge they kepe the vttermost iote of the lawe in the syghte of the worlde and were fautles, and seynge therto that God hathe promysed neyther vs nor them oughte at all/but vpon the profeffyon of kepyng his lawes, whether we.more lyke to be the ryght church and to be taughte of the spyryte of God and they coulde nat erre/those pharyseys and oures? Myght nat the general councelles of those. and the thynges there decreed with out scrypture

The pro- myses are made vpō the profes syon of the keping the law of Go'

so that the church that wyl nat kepe Goddes lawe hathe no promyse that they cā nat erre.

seme to be of as great auctoryte as the generall counselles of oures and the thynges there ordayned and decreed bothe clene with out and also agaynste Godes worde? Myght nat the ceremonyes which those hade a dyde to the ceremonyes of Moyses, seme to be as holy and as weil to plese God, as the ceremonyes of oures. The thynges whiche they added to the ceremonyes of Moyses, were of the same kinde as those ceremonyes were, and no more to be rebuked then the ceremonyes of Moyses. As for as ensāpleyf Moyses bade washe a table or a dyshe when an vnclene worme had crepte theron, the pharyseys dyde walhe the table with a wete cloute before euery refection, leste any vnclene thynge hade touched them vnwares to all men. as we put vnto our tythes a mortuarye for all forgotten tythes. what was then the wyckednes of the phpryseys? verely the leuen of theyr gloses to the morall lawe by whiche they corrupte the commaundemētes and made them no more Godes, and theyr false fayth in the ceremonyes that the bare worke was a sacrifyce and a seruyce to God, the sygnyfycacyons loste and the opynyon of false ryghtwysnes in theyr prayers fastynge and almose dedes, that suche workes dyd iustefi a man before god, and nat that God forgeueth syn of his meremcy, yf a man beleue, repent and promyse to do his vtter moste to synne no more.

The wyckednes of the pharyseys what it was.

When these thus sate in the hertes of the people, with the opynyon of vertue, holynes, and ryghtwysnes

ryghtwysnes, and theyr lawe the lawe of God theyr workes. workes cõmaunded by God and confyrmyd by all hys prophetes, as prayer, fastynge and almose dede, and they loked vpon as the churche of God that could nat erre, and fynall/ they thẽ selues eyther euery where were the chefe rulers or so late in the hertes of the rulers. that theyr worde was beleued to be the worde of God.

Preacher why the true preacher is accused of treõ and hereſy.

What other thynge coulde it be, to preache agaynste all suche and to condemne theyr ryghtwysnesse for the mooste damnable synne that can be, then to seme to go aboute to destroye the lawe and the prophetes? what other thynge can suche a preacher seme to be before the blynde worlde/ then heretycke/ scysmatycke/ sedicyous/ possessed with the deuel and worthy of shame most vyle and deathe moste cruel? And yet these muste be fyrste rebuked and theyr false ryghtwysnes detecte, yet thou mayst preache a gaynste open synners.

Ypocrysy why ypocrely muste be fyrst rebuked thoughe it be leoperdy to preache agaynste it.

Or els yf thou shuldest conuerte an open synner from hys euell lyuynge, thou shuldeste make hym nyne hundred tymes worse then before. For he wolde attence be one of these sorte/ euen an obseruaunt or of some lyke secte of whiche amonge an hundred thousande, thou shalte neuer brynge one to beleue in Chryste, where amonge open synners many beleue at the houre of dethe, fal flat vpon Chryst and beleue in hym onely without all other ryghtwysnes. It were an hundred thousand tymes better ne-

uer to pray, then to praye ſuche lyppe prayers and neuer to faſte or do almes then to faſte and to do almes with a mynde therby to be made ryghtuous / and to make ſatyſfaccyon for the fore ſynnes.

Ye haue harde howe that it was ſayde to them of olde tyme, kyll nat, for who ſo euer kelleth ſhal be in daũger of iudgement. But I ſay vnto you who ſo euer is angrye with his brother ſhalbe in daunger of iudgemẽt. And who ſo euer ſayth vnto his brother Racha, ſhall be in daunger of a concell. But who ſo euer ſaye to his brother, thou fole, ſhalbe in daunger of hell fyre.

The lawe is reſtored.

¶ Here Chryſte begynneth, nat to deſtroye the lawe (as the pharyſeys had falſly accuſed hym) but to reſtore it agayne to the ryght vnderſtandynde and to purge it from the gloſes of the pharyſeys. He that ſleyeth ſhall begylty e or in daunger of iudgement / that is to ſaye / yf a man murther, his dede teſtefyeth agaynſte hym, there is no more to do / then to pronounce ſentence of dethe agaynſte hym. This texte dyd the pharyſeys, extende no further then to kyll with the hande and outwarde members. But hate / enuye / malyce / churlyſhneſſe and to withdrawe helpe

helpe at nede, to begyle and cyrcumuent with wyles and ſottle barganynge, was no ſynne at all. No, to brynge hym home. thou hatedeſt to dethe with crafte and falſhed, ſo thou dyddeſte nat put thyne hande therto / was no ſynne at all. As when they had brought Chryſte to dethe wrongefully and compelled Pylate with ſutteltye to ſleye hym / they thoughte them ſelues pure. In ſo muche that they wolde nat go into the hall for defylynge them ſelues and beynge partakers with Pylate in his bloude. And Ac.5 they ſayd to the Apoſtles, ye wolde brynge this mannes bloude vpon vs / as who wolde ſaye, we ſlue hym nat. And Saul in the fyrſte boke of the kynges in the. xviii. Cha, beynge ſo wrothe with Dauid. that he wold gladly haue had hym ſlayne determyned yet that he wold nat defyle hym ſelfe, but to thruſt hym into the handes of Phylyſtynes, that they myght ſleye hym, and he hym ſelfe abyde pure.

¶ And as our ſpyrytualtye nowe offer a man mercy / once thoughe ye haue ſpoken agaynſte holy churche / onely yf he wyll but periure and bere a fagot. But yf he wyll nat, they do but dyote hym a ſeaſon / to wynne hym and make hym tell more, and then delyuer hym to the lay power ſayenge, he hathe deſerued the dethe by our lawes and ye ought to kyll hym / howe be it we deſere it nat.

¶ But Chryſte reſtoreth the lawe agayne and ſayeth / to be angry with thy neyghboure to ſle hym and to deſerue dethe. For the lawe goeth

as well on the herte as on the hande. He that hateth his brother is a murtherar. 1. Io. 3. If the blynde hande deserue dethe howe muche more those partes which haue the syght of reson. And he that sayeth Racha / lewde or what so euer sygne of wrathe it be, or that prouokethe to wrath, hathe nat onely deserued that men shuld immedyatly pronounce sentence of dethe vpon hym, but also that when dethe is prounocend they shulde gather a councel / to decre what horryble dethe he shulde suffer. And he that calleth his brother fole / hath synned downe to hel

Racha.

How a mā may be angrye without sīnyng

¶ Shall then a man nat be angry at all nor rebuke or punyshe? yes yf thou be a father or a mother / mayster / maystresse / husbande / lorde or ruler / yet with loue and mercye / that the anger / rebuke / or punyshmento excede nat the faute or trespas. Maye a man be angrye with loue? ye, mothers can be so with theyr chyldren It is a louynge anger that hateth onely the vyce and studyeth to mende the persone. But here is forboden nat only wrath agaynste father / mother / and all that haue gouernaunce ouer the / whiche is to be angre and to grudge agaynste God hym selfe / and that the ruler shall nat be wrath without a cause agaynst the subiecte. But also all pryuate wrathe agaynst thy neyghbour ouer whome thou haste no rule nor he ouer the, no though he do the wronge. For he that dothe wronge lacketh wytte and discrecion and can nat amende tyll he be informyd and taught louyngly. Therfore thou must refrayne thy wrath

and

and tell hym his faute louyngly and with kyndenes wyn hym to thy father/for he is thy brother as well made and as dere bought as thou/ and as wel beloued, though he be yet chyldyshe and lacke dyscrecyon.

¶ But some wyl saye, I wyl nat hate my neyghboure/nor yet loue hym/or do hym good, yes thou muste loue hym for the fyrste cōmaundemēt out of which all other flowe, is. Thou shalt loue thy lorde thy God with all thyne herte/with all thy soule/and with all thy myght, That is/ thou muste kepe al his commaundementes with loue. Loue muste kepe the fro kyllynge or hurtgynge thy neybour and frō couetynge in thyne herte what so euer is his. And. 1. Ioh. 4. Thys cōmaundement haue we of hym/that he whiche loueth God, loue his brother also. And agayne 1. Iohan. iii. he that hathe substaunce of thys worlde and se hys brother haue necessyte, and shutteth vp hys compassyon from hym, howe is the loue of God in hym? he then that helpethe nat at nede louethe nat God, but breketh the fyrste commaundement. Let vs loue therfore sayth saynt Io. nat with worde and tonge, but in dede and of a truthe. And agayne sayute Iohā sayd in the sayd place/he that loueth nat hys brother bydeth yet styll in dethe. And of loue hathe Moyses textes ynoughe. But the Pharyseys glosed them out, sayenge they were but good councelles yf a man desyred to be parfecte/but nat preceptes. Exody. xxiii. yf thou mete thyne enemyes oxe or asse goynge a straye

Loue is the kepyng of the lawe.

thou shalte in any wyse brynge them to hym a-gayne. And yf thou se thyne enemyes asse falle downe vnder his burthen/thou shalt helpe him vp agayne And Leuyti.xix. thou shalt nat hate thy brother in thyne hart/but shalt in any wyse rebuke thy neyghboure, that thou beare no syn for hys sake. For yf thou studye nat to amende thy neyghboure when he synneth, so arte thou partaker of his synnes. And therfore when God takethe vengeaunce and sendethe what so euer plage it be, to ponyshe the open synners, thou must perysshe with them. For thou dydest synne in the syght of God as depe as they/because thou dydest nat loue the lawe of God to maynteyne it with all thyne herte, soule/power and myght. Is nat he that seeth hys neyghboures hous in ieo perdye to be sette on fyre and warneth nat, nor helpeth in tyme, to auoyde the parell, worthy yf hys neyghboures hous be brent vp, that hys be brent also/ seynge it was in hys power to haue kepte all out of ieoperdy, yf he had wold as he wold no doute yf he had loued his neyghboure? Euen so when God sendeth a generall pestylence or warre to thy cytye/to ponyshe the synne ther of/ arte nat thou worthy that thyne house shulde be infected or perysshe, yf thou myghtest haue kepte it from synnyng and thou haddest bene wyllynge therto? But yf thou do thy best to further the lawe of God and to kepe thy lande or neyghboures frō synnyng agaynste God, thē (thought it helpe nat) thou shalte bere no synne for theyr sakes whē they be ponyshed

Synners he that helpeth nat to mende sinners muste suffer with them when they be ponyshed.

He

He therfore that loueth the lawe of God, maye be bolde in tyme of peſtylence and all ieopardy to beleue in God. And agayn in the ſame place thou ſhalt nat auenge thy ſelfe nor beare hate in mynde agaynſte the chyldren of thy people. But ſhall loue thy felowe as thy ſelfe. I am the lorde. As who ſhulde ſay, for my ſake ſhalt thou do it. And Deuteronomy. 10. The lorde your God, is the God of Godbes and lorde of lordȝ, a great God/myghty and terryble which regardeth no mannes perſone or degre or taketh gyftes. But do the ryghte to the fatherleſſe and the wydowe, and loueth the ſtraunger, to gyue hym rayment and fode/loue therfore the ſtraunger/for ye were ſtraungers in the lande af Egypt. And Leuytycum. xix. yf a ſtraunger ſoiourne by the, in your lande, ſe that ye vexe hym nat. But let the ſtraunger that dœelleth amonge you, be as one of your ſelfes, and loue hym as thy ſelfe. For ye were ſtraungers in the lande of Egypt/I am the lorde. As who ſhulde ſay, loue hym for my ſake. Notwithſtandynge when thy neyghboure hath ſhewed the more vnkyndenes then God hathe loue/then mayſte thou hate him and nat before. But muſt loue hym for Goddes ſake/tyll he fyght agaynſte God to deſtroy the name and glorye of God.

Hate when a man may hate hys neyghbour

Therfore when thou offereſt thy gyfte at the alter, and there remembreſte that thy brother hathe ought agaynſte the, leaue there thy gyfte

before the alter, and go fyrſte and reconſyle thy ſelfe vnto thy brother, and then come and offer thy ſelfe. Agree with thyne aduerſarye attonce, whyle thou arte in the waye with hym, leaſte thyne aduerſarye delyuer the to the iudge, and the iudge lyuer the to the mynyſter, and thou be caſte into pryſon. Verely I ſaye vnto the, thou ſhalte nat come out thence, tyll thou haue payde the vttermoſte farthynge.

Offeringes or ſacretyes what they mente

This texte with the ſymylytude is ſomewhat ſutle/and byndeth bothe hym that hathe offended to reconſyle hym ſelfe as muche as in hym is and hym that is offended to forgyue and be atone. The offerynges were ſygnes and dyd certifye a man that God was at one with hym and was his frende and loued hym. For the fat of beaſtes was offered and wyne therto, as though God had ſate and eate and dronke with them. and the reſt they and theyr huſholders dyd eate before god/as though they had eate & dronke with God, and were commaunded to be mery and to make good chere/ full certefyed that God was at one with them and had forgote all olde

with myne hande. But before God I kyll, yf I hate, ye if I loue nat, and of loue kepe me both form doynge hurte, and also be redy and prepared to helpe at nede. Euen so the consente of the herte with all other menes that folowe ther of/be as well aduoutrye before God/as the dede it selfe. Fynally I am an aduouterer before God/yf I so loue nat my neyghboure, that verye loue forbyd me to couet hys wyfe. Loue is the fulfyllynge of all cōmaundementes. And without loue it is impossyble to abstayne from synnynge agaynste my neyghbour in any precepte yf occasyon begeuen.

Loue is the fulfyllinge of the lawe

Carnall loue wyl nat suffer a mother to robbe her chylde/no it maketh her robbe her selfe/to make it ryche. A naturall father shall neuer lust after hys sonnes wyfe. No/he careth more for her chastyte then hys son dothe hym selfe. Euen so wolde loue to my neyghboure, kepe me frō synnynge agaynste hym.

¶ Aduoutry is a damnable thynge in the syght of God, and muche meschefe foloweth therof. Dauid to saue his honoure was dreuen to commytte greuous murther also. It is vnryght in the syght of God and man that thy chylde shulde be at a nother mannes coste and be another mannes heyre. Neyther canste thou or the mother haue lyghtly a quyet conscyence to God/or a mery herte so longe as it is so. Moreouer what greater shame canst thou do to thy neyghbour, or what greater dysplesure? what yf it neuer be knowen nor come any chylde therof? The

Aduoutry.

precyouest

precyousest gyfte that a mā hathe in this world of God, is the true herte of hys wyfe, to abyde by hym in welthe and wo, and to bere all fortunes with hym. Of that hast thou robbed hym for after she had once coupled her selfe to the, she shal nat lyghtly loue hym any more so truly but haply hate hym and procure his dethe. Moreouer thou haste vntaught her to feare God and haste made her to syn agaynste God. For to God promysed she and nat to man only/for the lawe of matrymony is Goddes ordynaunce. For it is wrytten Ge.36. whā Puthyhhars wyfe wolde haue had Ioseph to lye with her, he answered/howe coulde I do this wykednes and syn agaynste God, ye verely it is impossyble to syn agaynste man except thou syn agaynst God fyrst. Fynally rede Cronycles and storyes/and se what hathe folowed of aduoutrye.

¶ What shall we saye. that some doctores haue dysputed and douted, whether syngle fornycacyon shulde be synne, when it is condempned bothe by Chryste and Moyses to, and Paule testifyeth. i. Cor. 6. that no fornicatoure or whore keper shall possesse the kyngedome of God It is ryght that all men that hope in God, shuld bryngevp theyr frute in the fere and knoledge of God, and nat to leaue hys sede where he careth nat what come therof.

¶ Wherfore if thyne ryght eye offende the plucke it out and caste it from

the

the. For it is better for the that one of thy membres peryshe, thē that thy hole bodye shulde be caste into hell. And euen so if thy ryght hande offende the, cut it of, and caste it from the For it is better for the, that one of thy members peryshe, then that thy hole bodye shulde be caste into hell.

¶ This is nat mente of the outwarde members For then we must cut of nose, eares, hande and fote/ye we must procure to destroye the sayngeherynge, smellynge, tastynge and felynge, and so euery mā styl hym selfe. But it is a pharese or speache of the Ebrue tonge/and wyll that we cut of occasyons/daunsynge/kyssyng/ryotous eatynge/and drynkynge/and the luste of the hert and fylthy ymagynacyons that moue a mā to concupyscence. Let euery man haue his wyfe thynke her the fayrest and the beste cōdicyoned and euery woman her husbande so to. For god hath blessed thy wyfe and made her without syn to the/wherche ought to seme a beauty full fayrenes. And al that ye suffer to gether/the one with the other/is blessed also and made the verye Crosse of Chryste and plesaunt in the syghte of God

Fylthye.

A wyfe how good a thynge.

Ryght eye, God / why shulde she then be lothesome to the
because of a lytle sufferynge, that thou shuldest
Iuste after a nother / that shulde defyle thy soule
Ryght hād and slee thy cōscyence and make the suffer euer-
lastyngly e.

It is sayde, whosoeuer puteth awaye hys wyse, let hym gyue her a testy-monyall of the deuorcement. But I saye vntoyou, who so euer putteth away hys wyse, except it be for for-nycacyon, maketh her to breke wed-locke, and whoso euer maryeth the deuorced, breaketh wedlocke.

Moyses Deut. 24. permytted his Israelites in extreme necessyte, as whē they so hated theyr wyues that they abborred the companye of thē then to put them awaye, to auoyde a worse in-conuenyence, wherof ye rede also Math. xix. And he knytte therto that they myght nat re-ceyue them agayne after they hade ben knowen of any other persones, which lycence the Iewes abused and put awaye theyr wyues for euery e lyght or fayned cause, and when so euer they lusteth. But Chryste calleth backe agayne and enterpreteth the lawe after the fyrst ordynaūce and cutteth of all causes of deuorcement, saue fornycacyon of the wyues party, when she bre-keth her matrymony. In whiche case Moyses lawe

lawe pronounceth her dede, & ſo do the lawes of many other contres, whiche lawes where they be vſed, there is the man free without all queſtyon. Nowe where they be let lyue / there the man (yf he ſee ſygne of repentaunce and amendement) maye forgyue for once. If he may nat fynde in hys herte (as Ioſeph as holy as he was coulde nat fynde in his herte to take Chryſtes mother to hym, whē he ſpyed hyr with chylde) he is fre no dout to take another whyle the law interpreteth her dede, for her ſynne ought of no ryght to bynde hym.

¶ what ſhal the woman do, yf ſhe repente and be ſo tempted in her fleſhe that ſhe can nat lyue chaſte? verely I can ſhewe you nothynge out of the ſcrypture. The offyce of the preacher is, to preache the .x. commaundementes whiche are the lawe natural, and to promyſe thē which ſubmytte thē ſelues to kepe them of loue and feare of God, euer laſtynge lyfe for theyr laboure throughe fayth in Chryſte / and to threaten the dyſobedyent with euerlaſtynge payne in hell. And this punyſhment is, yf any man haue offended throghe frayltye, and when he is rebuked turne and repēte, to receyue hym into grace and abſolue hym, and yf any wyll nat amende when he is rebuked / to caſt hym out amonge the infydeles. This I ſaye yf the temporall power ſhute her vp as a conuicte perſon appoyntynge her a ſober lyuynge / to make ſatiſfaccyon to the congregacyon for her dampnable exſample, they dyd nat a myſſe. It it better that one myſdoer

The offyce of a preacher.

suffer then a comen welthe to be corrupte.
¶ where the offycers be neclygent and the woman nat able to put her selfe to penaunce if she went where she is nat knowen and there mary God is the God of mercy. If any man in the same place where she tresp aseth, petyed her & maryed her. I coulde suffer it, were it nat that the lyberty wolde be the next waye to prouoke all other that were once wery of theyr husbandes/to commytte adultery. for to be deuorsed from them/that they myght marye other which they loued better. Lette the temporall swerde take hede to theyr charge therfore. For thys is truthe, all the temporall blessynges set in the lawe of Moyses for kepynge theyr lawes/ as welthe and prosperyte/ longe lyse/ the vpper hande of theyr enemyes/ plenteousnes of frutes and chepe of all thynge/ and to be without pestylence/warre and famyshment and all maner other abhomynable dyseases and plages/ pertayne to vs as well as to them/ yf we kepe our temporall lawes,

Law/what foloweth the keping of the lawe

¶ And all the curses and terryble plages whiche are threatened through out the lawe of Moyses, as honger/ derth/ warre and dyssencyon/ pestylence/ feuers and wonderful and straunge fereful dyseases/as the swete/pockes/and fallynge syckenes/ shortynge of dayes that the swerde/honger/ and suche dyseases/shall eate them vppe in theyr youthe/ that ther enemyes shuld haue the vpperhande/ that the people of the lande shulde be mynyshed and the townes decayed

Law/what foloweth the breakynge of the lawe.

decayed and the lande brought vnto wylder-
nes, and that a plenteous lande ſhall be made
baren or ſo ordered that derthe ſhall deuoure
the enhabyters / and welth be among fewe that
ſhulde oppreſſe the reſte / with a thouſand ſuche
lyke, ſo that nothynge they begyne ſhulde haue
a proſperous ende / al thoſe curſſes (I ſaye) par-
tayne to vs aſwel as to them / yf we breake our
temporall lawes.

¶ Let Englande loke about them and marke
what hathe chaunced them ſence they ſlwe theyr
ryght kynge whome God hath annoynted ouer
them, Kynge Rycharde the ſeconde.

¶ Theyr people / townes and vyllages ar my-
nyſhed by the thyrde parte. And of theyr noble
bloude remayneth nat the thyrde nor I beleue
the ſyxte / ye and yf I durſte be bolde, I wene I
myght ſaflye ſwere that there remayneth nat the
ſyxteneth parte. There owne ſwerde hath eaten
them vp . And thoughe paſtures be enlarged
aboue all meſure, yet rotte of ſhepe . Moren
of beaſtes with parkes and warrens, with rey-
ſynge of fynes and rente, maſte all thynges
twyſe ſo dere as they were. And our owne com-
modytes are ſo abuſed that they be the deſtruc-
cyon of theyr owne realme.

¶ And ryght, for yf we wyll nat knowe god to
kepe hys lawes, howe ſhulde God knowe vs, to
kepe vs and to care for vs and to fulfyl his pro
myſes of mercy vnto vs? ſayth nat Paul . Ro. 1.
of the hethen . Sicut non probauerunt habere
deum in noticia, ita tradidit illos deus . As it

Tyrantes / why God gyueth vs vp, and leuethe vs in

the handes of terantes and in almyserye.

semeth them nat good, or as they had no luste/ or as they admytted it nat, nor alowed for ryght in theyr hertes to knowe God as God, to gyue hym the honour of God/that is, to feare hym as God, and as auenger of all euyll, and to seke hys wyll, euen so God gaue them vp to folowe theyr owne blyndenes, and toke hys spyryte and grace from them/ and wolde no lenger rule theyr wyttes. Euen so yf we caste of vs the yocke of our temporall lawes which are the lawes of God and dreuen out of the. 10. commaundementes and lawe naturall/and out of loue thy neyghboure as thy selfe. God shall caste vs of and lette vs slyppe, to folowe our owne wytte. And then shall all go agaynste vs, what so euer we take in hande, in so muche that when we gather a perlyament to reforme or amende ought/that we there determe shalbe our owne snare/confusion, and vtter destruccyon, so that all the enemyes we haue vnder heauen coulde nat wyshe vs so greate myschefe as our owne councell shal do vs. God shall so blynde the wysdome of the wyse. If any man haue any godlye councell, it shall haue none audyence, Errour/ madnes and daunsynge shal haue the vpper hande.

An admonycyon.

And let the spyrytualty take hede and loke wel about them and se whether they walke as they haue promysed god, and in t esteppes of his sonne Chryste and of his apostles whose ofyces they bere. For I promyse them/ all the deuelles in hell/if God had let them all lowse.

coulde

coulde nat haue gyuen them worse counsell / then they haue gyuen them selues thys .xx.yere longe. God gaue vp his Israelites oftentymes when they wolde nat be ruled nor knowe them selues and theyr dutye to God / and broughte them into captyuyte vnder theyr enemyes / to proue and tele (sayeth the texte) whether were better seruice, eyther to serue God, and wylyng lye to obaye hys lawe coupled with so many folde blessynges / or to serue theyr enemyes / and to obaye theyr cruelnes and tyranny spyte of theyr hedes in nede and necessyte. And let the temporaltye remember, that because those nacyons vnder which the Israelites were in captiuyte, dyd deale cruelly with them, nat to punyshe them for theyr ydolatrye and syn whiche they had commytted agaynste God / but to haue theyr landes and goodes and seruyce onely, reioysynge to make them worse and more out of theyr fathers fauoure, therfore when God had scorged his chyldren ynough / he dyd bete the other for theyr laboure.

¶ But to our purpose / what yf the man ronne from his wyfe and let her sette. Verely the rulers ought to make a lawe / if any do so & come nat agayne by a certayne daye / as with in the space of a yere. or so that then he be banyshed the contry / and yf he come agayne, to come on his hede, and let the wyfe be fre to mary where she wyll. For what ryght is it that a lewde wretche shulde take his goodes and ronne from his wyfe with out a cause and sytte by an whore

ye and come agayne after a yere or two (as I haue knowen it) and robbe his wyfe of that she hathe goten in the meane tyme/and go agayne to hys whore? Paule sayth to the Corynthyans, that if a man or woman be coupled with an infydel/and the infydel departe, the other is free to marye where they lust. And. 1. Timothe. 5. he sayeth, yf there be any man that prouydeth nat for his, and namely for them of his owne housholde, the same denyeth the fayth and is worse then an infydel. And euen so is this man muche more to be interpretat for an infydel that causeles runneth from his wyfe. Let (I say) the gouerners take hede howe they let syn be vnponyshed and howe they bringe the wrath of god vp on theyr realmes. For God wyl be aduenged on all iniquyte and punyshe it with plages frō heuen. In lyke maner if the woman departe causeles and wyl nat be reconcyled, though she cō mytte none adultery, the man ought of ryght to be fre to mary agayne. And in al other causes if they seperat them selues of impacience that the one can nat suffer the others infirmite, they must remayne vnmaryed. If any parte burne/let the same suffer the payne or infirmytes of the other And the temporaltye ought to make lawes to brydle the vnruly party.

Agayne ye haue harde howe it was sayde to them of olde tyme, forswere nat thy selfe, but paye thyne

othes

othes vnto thy lorde. But I ſay vnto you, that ye ſwere nat at all, neyther be heauen, for it is the ſeate of God, nether by the erthe, for it is his fote-ſtole, nether by Ieruſalem, for it is the city of the great kynge nether thou ſhalte ſwere by thyne heed, for thou canſte nat make a whyte here nor a blacke. But youre communycacyon ſhalbe ye ye, naye naye. For yfought be aboue that, it procedeth of euyll.

¶ As to hate in the herte, or to couet another mannes wyfe, was no ſynne with the phareſeys no more was it to hyde one thynge in the herte and to ſpeke another with the mouthe, to deceyue a mannes neyghbour, yf it were nat bounde with an othe. And thoughe Moyſes ſay Leuitice. xix. Lye nat nor deceyue any man his neyghboure or one another, yet they interpreted it but good councel, yf a man deſyred to be perfecte. But no precepte to bynde vnder payne of ſyn. And ſo L. that meanes nat only they that ſpeke true, but alſo they that lyed to deceyue, were compelled to ſwere and to confyrme theyr wordes with othes, yf they wolde be beleued. Swerynge.

¶ But Chryſte bryngeth lyght and ſalte to the

texte whiche the phareseys had darkened and corrupte with the stynkynge myste of theyr sophystry, and forbyddeth to swere at all, eyther by God or any creature of Goddes, for thou canst swere by none other at al, excepte the dyshonoure shall redowne vnto the name of God, If thou swere, by God it is so, or by God I wyll do this or that, the meanynge is, that thou makest God iudge, to auenge it of the, yf it be nat as thou sayest, or yf thou shalte nat do as thou promysest. Nowe if truth be nat in thy wordes thou shamest thyne heuenlye father, and testyfyest that thou beleuest that he is no ryght wyse iudge nor wyll auenge vnryghtwysnes / but that he it wycked as thou arte and consenteth and laugheth at the / whyle thou deceyuest thy brother, aswell created after the lykenes of God and so deare bought with the precyous bloude of Christ as thou. And thus through the a wycked sonne is the name of thy father dyshonoured, and is lawe nat fered nor his promyses beleued. And when thou swerest by the gospell boke or byble, the meanynge is, that God yf thou lye, shall nat fulfyll vnto the, the promyses of mercye therin wrytten. But contrarye wyse to brynge vpon the all the curses / plages / and vengeaunce therin thretened vnto the dysobedyent and euell doers. And euen so whē thou swerest by any creature, as by breade or salte, the meanynge is, that thou desyreste / that the creatour therof shall auenge it of the, yf thou lye, &c., wherfore oure dealynge ought to be

To swere by God.

to be ſo ſubſtancyal that our wordes myght be beleued without an othe. Our wordes are the ſignes of the truth of our hertes, in which ought to be pure and ſingle loue toward thy brother, for what ſ o euer procedeth nat of loue is dam nable. Nowe falſhed to deceyue hym and pure loue can nat ſtande to gether. It can nat therfore be but damnable ſynne to deceyue thy brother with lyenge, thoughe thou adde no othe to thy wordes. Moche more damnable is it then to deceuye and to adde an othe therto. &c̄.

¶ Howe be it al maner of ſwerynge is nat here forbyden, no more then all maner of kyllynge when the commaundement ſayth, kyll nat, for iudges and rulers muſte kyll. Euen ſo ought they, when they put any man in offyce, to take an othe of hym that he ſhall be true and fayth- full and dylygent therin. And of theyr ſubiec- tes it is lawefull to take othes, and of all that offer them ſelues to beare wytnes. But yf the ſuperior wolde compell the inferior, to ſwere that ſhulde be to the dyſhonour of God or hur- tynge of an innocent, the inferior ought rather to dye then to ſwere. Nether ought a iudge to compell a man to ſwere agaynſt hym ſelfe, that he make hym nat ſynne and forſwere whereof it is ynough ſpoken in another place. But here is forboden ſweryng betwene neyghboure and neyghboure, and in all oure pryuaty buſyneſſe and dayly communycacyon. Eor cuſtomable ſweryng, thought we lyed nat, dothe robbe the name of God of hys due reuerence and feare.

Swerynge.

And in our dayly communicacyon and busynes one with a nother is so muche vanyte of wordes that we can nat but of many thynges lye, which to cõfyrme with an othe, thoughe we begyle nat is to take the name of God in vayne and vnreuerently agaynste the seconde precepte. Nowe to lye for the intent to begyle / is damnable of it selfe / howe muche more then to abuse the holye name of God therto, and to cal to God for vengeaunce vpon thyne owne selfe.

Charitemoderateth the lawe.

¶ Many cases yet there chaunce dayly betwene man and man, in whiche charyte compelleth to swere, as I knowe that my neyghboure is fasly sclaundered, I am bounde to reporte the truthe and may lawfully swere ye and am bounde if it nede, and that thoughe nat before a iudge.

Othe

To performe an euell othe is double synne.

¶ And vnto the weake where ye and naye haue loste theyr credence thorowe the multytude of lyers, a man maye lawefully swere to put them out of doute, whiche yet cometh of the euyll of them that abuse theyr language to deceyue with all. Fynally to swere to do euyll is dampnable, and to performe that is double dampnable. Herodes othe made hym nat innocente and gyltles of the dethe of Iohan the Baptyste thoughe the ypocryte had nat knowen what his wyfes doughter wolde haue asked. And when men saye, a kynges worde muste stande / that is trouth, yf his othe or promyse be lawefull and expedyent.

¶ In al our promyses it is to be added, if God wyll and yf there be no lawful let, And though it be

it be nat added, it is to be interprete, as added As yf I borowe thy swerde, and by the houre I promyse to brynge it the agayne, thou be besyde thy selfe. If I promyse to paye by a certayne daye, and be in the meane tyme robbed or decayed by chaunce that I can nat perfourme it. I am nat forsworne yf myne herte ment truely when I promysed. And many lyke causes there be of whiche are touched in other places. To lye also and to dissemble is nat alwaye synne. Dauid. I. Regnum. 27. Tolde kynge Achis the Phylystyne that he had robbed hys owne people the Iewes, whē he had ben a rouyng among the Amalekytes, and had slayne man/woman and chylde for tellynge tales. And yet was that lye no more synne then it was to destroye the Amalekites those deadly enemyes of the fayth of one almyghtye God. Nether synned Cusay Dauydes trusty frende. 2. Reg. 18. in faynynge & begylyng absolon. But pleased God hyghly To beare a seke man in hande that a wholsome bytter medecyne is swete, to make hym drynke it, is the duty of Charyte & no syn. To persuade him that pursueth his neyghbour to hurt hym or slee hym, that hys neyghboure is gone another contrary way, is the duty of euery chrysten man by the lawe of charyte and no syn, no though I confyrmed it with an othe. But to lye for to deceyue and hurt, that is damnable onely. &c.

Ye haue harde, howe it is sayde, an eye for an eye, a tothe for a tothe,

But

But I saye vnto you, that ye withstande nat wrong. But yf a man gyue the a blowe on the ryght cheke, turne to hym the other also. And yf any man wyll go to lawe with the and take away thy cote, let hym haue thy cloke therto. And yf any man compell the to go a myle, go with hym twane. Gyue to hym that axeth and from hym that wolde borowe turne nat awaye.

¶ Chryste here entendeth nat to dysanul the temporall regyment, and to forbyde rulers to punyshe euell doers, no more then he ment to destroy matrymonye when he forbade to lust and couet a nother mannes wyfe in thy herte. But as he there forbade, that defyle the matrymonye, euen so he forbeddeth here that whiche troubleth, vnquyeteth and destroyeth the temporall regyment, and that thynge which to forbydde the temporall regiment was ordeyned whiche is that no man aduenge hym selfe.

¶ Chryste medleth nat with the temporall regyment. But in all thys longe sermon fyghteth agaynste the pharyseys false doctryne and saueth the lawe, to purge it of the corrupcyon of theyr fylthy gloses, and to bryuge it vnto the

ryght

ryght taste and true vnderstandynge agayne.

For the phareseys had so enterpred the lawe of Moyses (which partayned only vnto the rulers) that euery pryuate person myght aduenge hym selfe and do his aduersary as muche harme agayne as he had receyued of hym.

¶ Nowe if he that is angry haue deserued that men pronounce dethe vpon hym, and he that sayeth Racha hathe deserued that men shulde rather a councel to determyne some sundry and cruel dethe for so haynouse a cryme, and he that calleth his brother fole, haue deserued hel what deserueth he that smyteth or aduengeth hym selfe with his owne hande. Here is forboden therfore pryuate wrathe onely, and that a man aduenge hym selfe. ☞✕☜✕☞

Cheke. To turne. the other cheke what it is.

¶ To turne the other cheke is maner of speakynge and nat to be vnderstande as the wordes sounde as was to cutte of the hand and to plucke out the eye. And as we commaunde our chyldren nat onely nat to come nye a brooke or a water, but also nat so herdye as once to loke that waye, eyther to loke on fyer or once to thynke on fyer, which are impossyble to be obserued. More is spoken then ment to feare thē and to make them perceyue that it is ernest that we cōmaunde. Euen so is the meanynge here that we in no wyse aduenge, but be prepared euer to suffer as much more, and neuer to thynke it lawefull to aduenge, howe great so euer the iniury be, for he hym selfe turned nat the other cheke, whē he was smyten before the by shope,

nor

Mekenes.

nor yet Paulus when he was bofetted before the by ſhoppe alſo. But ye haue harde a lytle a boue. Bleſſed are the meke, for the ſhall poſſeſſe the erthe. Let all the worlde ſtudye to do the wronge, ye lette them do the wronge, and yet yf thou be meke, thou ſhalte haue fode and rayment ynoughe for the and thyne. And more ouer yf the worſte come. God ſhall yet ſet ſuche a tyraunt ouer the, that (yf thou be meke and canſte be content that he poll the properly. and euen as thou mayſte beare) ſhall defende the frō all other, who is polled intollerably, that is byt ter and euen deathe to hym, ſaue he that is impacyent and can nat ſuffer to be polled. Ye pol thy ſelfe, and preuent other, and gyue the bailly or lyke offycer nowe a capon, nowe a pygge, nowe a gooſe, and ſo to thy lande lorde lykewyſe, or yf thou haue a great ferme, nowe a lambe, nowe a calfe/& let thy wyfe vyſet thy lande ladye thre or foure tymes in a yere, with ſpyſed kakes and apples/peres/chyreſe and ſuch lyke ☜ And be thou redye with thyne oxen or horſes thre or foure, or halfe a doſſen dayes in a yere to fet home theyr wode or to plowe theyr lande, ye and yf thou haue a good horſe, let thē haue hym good chepe or take a worſe for hym, and they ſhalbe thy ſhylde and defende the/ though they be tyrantes and care nat for God/ that no man els ſhall dare poll the. And therto thou mayſt with wyſdome get of them, that ſhal recompence all that thou doyſt to them. All this I meane if thou be pacyent and wyſe and feare

Pollynge howe to auoyde it.

God

God therto, and loue thyne neyghboure and do none euell. For if thou kepe thy ſelfe in fauour with hurtynge thy neyghbour/thyne ende wyll be euyll/and at the laſte deſperacyon in thys worlde and hell after.

¶ But and yf thou canſt nat poll thy ſelfe with wyſdome, and laugh and bere a good countenaunce as though thou reioyſedeſt whyle ſuche perſones poll the, euery man ſhal poll the and they ſhal mayntyne them/and nat defende the. Let this therfore be a comen prouerbe/be contented to be polled of ſome man/or be polled of euery man. ✠

¶ Ye muſt vnderſtande that there be two ſtates or degrees in this worlde/the kyngedome of heuen whiche in the regyment of the goſpell. And the kyngdome of this worlde which is the temporall regyment. In the fyrſte ſtate there is neyther father/mother/ſonne/doughter/neyther mayſter/mayſtres/mayde/man ſeruaunte/nor huſbonde nor wyfe/nor lorde or ſubiecte nor man or woman, but Chryſte is all, and eche to other is Chryſte hym ſelfe. There is none better then other, but all lyke good. all brethren, and Chryſte onely is lorde ouer all. Nether is there any other thynge to do or other lawe ſaue to loue one another as Chryſte loued vs. In the temporal' regyment is huſbande/wyfe/father/mother/ſonne/doughter/mayſter/mayſtres/mayde/man/ſeruaunt/lorde and ſubiecte.

Two maner ſtates degrees of regymētes.

¶ Nowe is euery perſon a double perſon and vnder b othe the regymentes. In the fyrſte regyment

Euery man is of the spirytualty & of the temporaltye bothe.

ment thou arte a person for thyne owne selfe/ vnder Christ and his doctrine, and mayst nether hate or be angry and muche les fyght or aduēge But muste after the ensample of Chryste vmble thy selfe, for sake and denye thy selfe, and hate thy selfe, and cast thy selfe awaye, and be meke and pacyent, and let euery man go ouer the, and treade the vnder fote and do the wronge, and yet loue them and pray for them, as Chryst dyd for his crucyfyers, For loue is all and what is nat of loue/ that is damnable and caste out of that kyngedome.

Loue. He that loueth nat his neyghboure hath nat the true fayeth of Chryste.

¶ For that kyngdome is the kyngdom of God and Chryste. But he that loueth nat/ knoweth nether God nor Chryste, therfore he that loueth nat is nat of that kyngdome. The minor is this wyse proued/ he that knoweth God and Chryst seeth lyght, for Chryste is lyght. But he that hateth his brother/ is in darckenes and walketh in derkenes and wotteth nat whyther he goeth for darkenes hathe blynded his eyes. 1. Ioh. 2. Ergo he that hateth his brother/ knoweth nat what Chryste hathe done for hym, and therfore hathe no true fayeth/ nor is of the spyrytuall kyngdome of God.

To hate thy selfe, what shalt thou gete, if thou consyder thyne owne synnes and depe dampnacyon that longe therto with due repentaunce And to loue that shalt thou obtayne if thou beholde the greate and infynyte mercy of God with stronge fayeth. There is none so greate an enemy to the in this worlde, but thou shall

lyghtly

an enemy to the in this worlde. But thou shalte lyghtly loue hym yf thou loke well on the loue that God shewed the in Chryste.

¶ In the temporall regyment thou arte a person in respecte of other, thou arte an husbande/ father/mother/mayster/maystresse/lorde/ruler/or wyfe/son/doughter/seruaunt/subiecte. And there thou mayste do accordynge to thyne offyce. If thou be a father/thou must do the offyce of a father and rule or els thou dampnest thy selfe. Thou muste brynge all vnder obedyence whether by fayre meanes or foule. Thou muste haue obedyence of thy wyfe/of thy seruauntes/and of thy subiectes/and the other muste obaye. If they wyll nat obaye with loue, thou muste chyde and fyght/as farre as the lawe of God and the lawe of the lande wyll suffer the. And when thou canste nat rule them/thou art boūde in many cases/to delyuer them vnto the heygher offycer of whom thou dydest take the charge ouer them. The temporal regimēt

¶ Nowe to our purpose, whether a man may resyste vyolence and defende or aduenge hym selfe. I saye naye, in the fyrste state, where thou arte a person for thy selfe alone and Chrystes dyscyple. There thou muste loue, and of loue do studye and enforce, ye and suffer all thynge (as Chryst cōsayd to make peace/that the blessynge of God maye come vpon the/which sayth. Blessed be the peace makers, for they shalbe the chyldren of God. If thou suffer and kepest peas in thy selfe onely, the blessynge is, the possessyon Vyolence. Nat to resyst violēce howe it is vnderstād.

of this worlde. But if thou so loue the peas of thy brethren that thou leaue nothynge vndone or vnsuffred to forther it/thy blessynge is, thou shalt be Goddes sonne and consequently possesse heuen.

But in the worldly state/were thou art no pryuate man, but a person in respecte of other, thou nat onely mayste/but also muste and arte bound vnder payne of dampnacyon to execute thyne offyce, where thou arte a father, thou must haue obedyence by fayre meanes or by fowle, and to whom thou art an husband/of her thou muste requyre obedyence and chastyte/and that to gete, tempte all that the lawe of the lande commaundeth and wyll. And of thy seruauntes thou must exacte obedyence and feare, & mayst nat suffer thy selfe to be dyspysed. And where thou arte a ruler therto appoynted, thou muste take, pryson and slee to/nat of malyce and hate to aduenge thy selfe/but to defende thy subiectes, and to maynteyne thyne offyce.

¶ Concernynge thy selfe, oppresse nat thy subiectes with rent, fynes or custome at all, neyther pylle them with taxes and suche lyke/to maynteyne thyne owne lustes. But be louynge and kynde to them, as Chryste was to the/for they be hys and the pryce of hys bloude. But those that be euyl doers amonge them/nd vexe theyr bretheren, and wyll nat knowe the for theyr iudge, and feare thy lawe, then smyte, and vpon them drawe thy swerde, and put it nat vp vntyll thou haue done thyne offyce, yet

without

without hate to thy perſon for hys maſters ſake and becauſe he is in the fyrſt regyment thy brother / but amende hym onely / or yf it cannat be / but that thou muſte loſe one to ſaue many / then excecute thyne offyce with ſuche affeccyon / with ſuche compaſſyon and ſorowe of herte, as thou woldeſte cutte of thyne owne arme to ſaue the reſte of thy body.

An exāpul of two regementes,

¶ Take an exſample, thou arte in thy fathers houſe amonge thy brethren and ſyſters. There yf one fyght with a nother / or yf any do the wronge, thou mayſte nat aduenge nor ſmyte. But that perteyneth to thy father onely. But yf thy father gyue the auctoryte in his abſens, and commaunde the to ſmyte yf they wyll nat be ruled, nowe thou arte another perſone. Notwithſtandynge yet thou haſt nat put of the fyrſt perſone / but art a brother ſtyll / and muſt euer loue and proue all thynge to rule with loue. But yf loue wyll nat ſerue, then thou muſte vſe the offyce of the other perſone or ſynne agaynſte thy father. Euen ſo when thou art a temporal perſon, thou putteſt nat of the ſpyrytual, Therfore thou muſte euer loue. But when loue wyll nat helpe, thou muſt with loue executhe offyce of the temporall perſone or ſynne agaynſte God, A mother can ſmyte & loue, and ſo mayſt thou with loue execute the offyce of thy ſeconde ſtate And the wyfe / ſonne / ſeruaūde / and ſubiecte are brethren in the fyrſt ſtate and put nat that perſon of / by reaſon of the ſeconde degree, and therfore muſt they loue euer, and with loue pay

cuſtome/trybute/feare/honoure and obedience to whome they belonge as Paule teacheth Roma.13. And thoughe the other do nat his duety and loue the, but rule the with rigorouſnes and deale vnkyndly with the/ thou nat deſeruynge eleaue thou to Chryſte and loue ſtyl/and let nat his euyll ouercome thy goodnes/ and make the euyll alſo.

And as after the enſample aboue/thy father hathe power ouer the to comaūde the to vſe his power ouer thy brethren/euen ſo hathe thy mayſter/to gyue the his auctoryte ouer thy felowes which when thou haſt thou muſt remember that thou arte a felowe ſtyll/ and bounde to loue ſtyll. But yf loue alone wyll nat helpe/then put thy mayſters auctoryte vnto thy loue. And ſo hathe the rulers power ouer the/ to ſende the to vſe vyolence vpon thy neyghbour, to take hym/ to pryſon hym and happely to kyl hym to. And thou muſte euer loue thy neyghboure in thyne herte by the reaſon that he is thy brother in the fyrſte ſtate, and yet obeye thy rular and go with the conſtable or lyke offycer and breake open thy neyghbours dore/yf he wyll nat open it in the kynges name/ye and if he wyll nat yelde in the kynges name/ thou muſt laye on and ſmyte hym to grounde tyll he be ſubdued. And loke what harme he getteth/ye though he be ſlayne/ that be on his owne hede. For thyne herte loued hym and deſyredeſt hym louyngly to obey and haſte nat aduenged thy ſelfe in that ſtate where thou arte a brother/ but in the worldly

ſtate

state where thou arte a nother maner persone in thys case / thou hast executed the auctoryte of hym that hath suche power of God to comaūde the and where thou were dampned of God, yf thou dyddest nat obay.

How to be a warryour

¶ And lyke it is / yf thy lorde or prynce sende the a warfare into a nother lande, thou muste obey at Goddes commaundement and go and auenge thy prynces quarel whiche thou knowest nat but that it is ryght. And when thou comyst thyther / remēber that thou arte in the fyrste state with them agaynst whom thou must fyght, howe that they be thy brethrē and as depely bought with Chrystes bloude as thou, and for Chrystes sake to be beloued in thyne herte. And se that thou desyre nether theyr lyse or goddes, saue to aduenge thy prynces quarell and to brynge thē vnder thy prynces power. And be contente with thy prynces wages and with suche part of the spoyle (whē thou hast wonne) as thy prynce or hys deputie apponted the / for yf thou hate them in thyne herte and coueteste theyr goodes and art glade that an occasyon is founde (thou careste nat whether it be ryght or wronge) that thou mayste go a robbynge and murtherynge vnpunyshed, then arte thou a murtherar in the syght of God / and thy bloude wyll be sheed agayn for it / eyther in the same warre folowing or whē thou art com home (as thou there dydest in thyne herte) so shalt thou robbe and stoale / and be hāged for thy labour, or slayne by some other myschefe.

Goodes. Nowe concernynge the goodes of thys worlde it is easy to iudge. In the fyrste state or degree thou oughtest to be thankefull to Christ, and to loue / to gyue and to lende to them that are bought with hys precyous bloude / all that thou art able. For all that thou owest to Chryst whose seruaunt thou arte to do hys wyll / that Math. 25. muste thou paye them. And that thou doest to them / that same doest thou to Chryste / and that thou art nat redye to do for them / that denyest thou to do for Chryst. But and any of thy brethren wyll with holde or take away by force aboue that thou mayste spare by the reason of some offyce that thou hast in the seconde state / or inuade the vyolently / and laye more on thy backe then thou canste beare, then holde thyne herte and hande, that thou nether hate or smyte and speake fayre and louyngly / and let neyghboures go betwene. And whē thou hast proued almenes of loue in vayne, then cōplayne to the lawe and the offycer that is set to be thy father and defende the, and to iudge betwene the and thy brother.

To go to lawe. ¶ Thou wylt saye the texte forbyddeth me to go to lawe, for it sayeth, yf a man wyl lawe with the and take thy cote / thou muste let hym haue gowne and all. If I muste suffer my selfe to be robbed by the lawe, wylte thou saye / by what ryght can I with lawe recouer myne owne? I answere. Beholde the texte dylygently. For by no ryght of lawe can a man take thy cote from the, For the lawe was ordeyned of God / to

maynteyne the in thy ryght and to forbyd that wronge ſhulde be done the, wherfore the texte meaneth thus, that where the lawe is vniuſtly myny ſtred, and the gouerners and iudges corrupt and take brybes and be percyall / there be pacyent & redy to ſuffer euer as muche more, what ſoeuer vnryght be done the / rather then of impacyency, thou ſhuldeſte aduenge thy ſelfe on thy neyghbour and rayle or make inſurrecyon agaynſte the ſuperyours whiche God hathe ſet ouer the. For to ryſe agaynſte them is to rebel agaynſte God and agaynſte thy father when he ſcourgeth the for thyne offēce. and a thouſande tymes more ſynne then to aduenge the on thy neyghbour. And to rayle on them is to rayle on God as thoughe thou woldeſt blaſphemie him / if he make the ſyke, pore or of lowe degre or otherwiſe thē thou woldeſt be made thy ſelfe ¶ Thou wylt happely ſaye, the ſubiectes euer chole the ruler and make hym ſwere to kepe theyr lawe and to maynteyne theyr pryuyleges and lybertyes / and vpon that ſubmytte theyr ſelues vnto hym. Ergo yf he rule amyſſe they ar nat bounde to obeye. But may reſiſte hym and put hym downe agayne? I anſwere youre argument is nought. For the huſbanbe ſwereth to his wyfe / ye though he for ſwere hym ſelfe / ſhe hathe no power to compell hym. Alſo thoughe a mayſter kepe nat couenaunt with his ſeruaūt, or one neyghboure wnth a nother, yet hathe nether ſeruaunt / no nor yet neyghboure (thoughe he be vnder none obedyence) power to adueege

Prynces / whether they maye be reſiſted or putte downe of theyr ſubiectes in a ny caſe.

uenge . But the vengyaunce pertayneth euer to an hyer offycer / to whom thou muste complayne.

¶ Ye but thou wyll saye / it is nat lyke . For the hole body of the subiectes chose the ruler. Nowe Cuius est ligare, eius est soluere . Ergo yf he rule amysse . they that sette hym vp / maye putte hym downe agayne. I answere, God (and nat ꝑ comē people) choseth the prynce / though he chose hym by them. For Deutero. 16. God commaundeth to chose and sette vp offycers / and therfore is God the chefe choser and setter vp of them / and so muste he be the chefe putter downe of them agayne , so that without his speyall commaundement, they maye nat be putte downe agayne. Nowe hathe God gyuen no commaundement to put them downe agayne . But contrarywyse / whē we haue anoynted a kynge ouer vs at hys commaundement / he sayeth . Touche nat myne anoynted . And what ieopardye it is to ryse agaynste thy prynce that is anoynted ouer the / howe euyll so euer he be , se in the storye of kynge Dauyd and through out all the bokes of the kynges . The auctoryte of the kynge is the auctoryte of God , and all the subiectes compared to the kynge, are but subiectes styll (thoughe the kynge be neuer so euyll) as a thousande sonnes gathered to gether are but sonnes styll / and the commaundement . baye youre fathers goeth ouer all as wel as ouer one Euen so goeth the commaundement ouer all the subiectes / obeye youre prynce and the hyer

power

power/and he that reſyſteth hym,reſiſteth God and getteth hym damnacyon. And vnto youre argument. Cuius eſt ligare, eius eſt ſoluere. I anſwere, he that byndeth with abſolute power/ & without any hyer auctoryte, hys is the myght to lowſe agayne. But he that byndeth at a nother mannes commaundement, maye nat lowſe agayne with outthe commaundement of the ſame. As they of London choſe them a mayre. But may nat put hym downe agayne howe euyll he be without the auctoryte of hym with whoſe lycence they choſe hym. As longe as the powers or offycers be one vnder another / yf the inferyor do the wronge, complayne to the hyer. But if the hyeſt of al do the wronge, thou muſt complayne to God onely, wherfore the onely remedy agaynſte euell doers is, that thou turne thyne eyes to thy ſelfe and thyne owne ſynne/ and then loke vp to God and ſaye. O father, for our ſyn and the ſynne of our fathers is thys miſyre come vpon vs, we knowe nat the as our father, to obey the and to walke in thy wayes and therfore thou knoweſt nat vs as thy ſonnes to ſet louinge ſcole maſters ouer vs, we hate thy lawe, and therfore haſte thou through the wyckednes of vnryghtwyſe iudges, made that lawe that was for our defence, to be a tyraunt moſte cruell and to oppreſſe vs and to do vs iniurye aboue al other kyndes of vyolence & robbynge. And amende the lyuynge. and be meke and pacyent, and let them robbe as much as they wyl, yet ſhal God gyue the fode and rament and an

honeſt poſſeſſyon in the earth to maynteyne the and thyne with all.

Gooddes. More ouer concernynge thy goodes / thou muſt remember howe that thou art a perſon in the temporal regyment, and the kynge as he is ouer thy body, euen ſo is he lorde of thy good and of hym thou holdeſt them, nat for thy ſelfe onely, but for to meynteyne thy wyfe, cheldren and ſeruauntes, and to meynteyne the kynge / the realme and the countrey and towne or cetye where thou dwelleſt, wherfore thou mayſte nat ſuffer the to be waſted / that thou were nat able to do thy dutye, no more then a ſeruaunt maye ſuffer hys maſters good to go to wracke negligently. For he that prouydeth nat for hys, and namely for them of his owne houſehold, ſayth Paule / denyeth the fayth and is worſe then an infydell. But euery man is bounde to labour dylygently and truly and therwith ſo ſoberly to lyue, that he may haue ynoughe for hym and hys and ſomewhat aboue for them that can nat labour or by chaunce are fallen into neceſſyte. And of that gyue and lende and loke nat for it agayne. And if that ſuffyce nat thy neybours neceſſyte, then ſpeake & make labour to thy brethren to helpe alſo. For it is a comen prouerbe many handes make lyght worke / & many may beare that one alone can not.

¶ And thy wyfe, thy chyldren, and ſeruauntes art thou bounde to defende. If any man wolde force thy wyfe / thy doughter / or thy mayde / it is nat ynough for the to loke on and ſaye. God amende

amende you. Naye thou muſt execute thyne offyce and auctoryte which the kynge gyueth the. And by the waye thou muſt defende thy mayſter and hys good / and the kynges good / whiche thou haſte to maynteyne thy wyfe and houſeholde, and thy neyghbour that goeth with the agaynſte theues and murtherars.

¶ And agaynſte all ſuche perſones lay aboute the. and do as thou woldeſte do yf thou were vnder the kynges ſtanderde agaynſte hys enemyes whiche had inuaded the realme. For all ſuche perſones are mortall enemyes to the realme and ſeke to put downe kynge & lawe and al together, and to make that it myght be lawfull to ſynne vnpunyſhed. And of thys maner, yf thou marke wel the dyfferrence of theſe two ſtates and regymētes / thou mayſt ſoyle all lyke doutes that ſhalbe layde agaynſte the.

More ouer when I ſaye, ther be two regymentes, the ſpyrytual and the temporall. Euen ſo I ſaye that euery perſone baptyſed to kepe the lawe of God and to beleue in Chryſt, is vnder bothe the regymentes, and is bothe a ſpyrytuall perſon and alſo a temporall / and vnder the offycers of bothe the regymētes / ſo that the kynge is as depe vnder the ſpyrytuall offycer, to heare out of Goddes worde what he ought to beleue and howe to lyue and howe to rule / as is the poreſt begger in the realme. And euen ſo the ſpyrytuall offycer yf he ſyn agaynſte hys neyghbour or teache falſe doctryne, is vnder ỹ kynges or temporall correccyon, howe hye ſo euer

Regymentes Euery man is vnder bothe regimētes.

euer he be. And loke howe damnable it is for the kynge to withdrawe hym ſelfe frō the obedyence of the ſpyrytuall offycer / that is to ſaye / from heringe his duty, to do it and frō herynge his vyces rebuked, to amende them / ſo damnable it is for the ſpyrytuall offyſer, howe hye ſo euer he be, to withdrawe hym ſelfe from vnder the kynges correccyon, yf he teache falſe or ſyn agaynſte any temporall lawe.

A preacher of the goſpell maye vſe no vyolence.

¶ Fynally ye muſte conſyder that Chryſte here teacheth his dyſcyples and them that ſhulde be the lyght and ſalte in lyuynge and doctryne / to ſhyne in the weke and feble eyes of the worlde dyſeaſed with the mygrym and accuſtomed to darkenes / that without greate payne they can behold no lyght, & to ſalt theyr olde feaſtered ſores and to frete out the rotten fleſhe euen to the harde quycke. that it ſmart agayne, & ſpare no degree. But tell all men hye and lowe, theyr faultes, and warne them of the ieoperdye / and exhorte them to the ryght waye. Nowe ſuche ſcolemayſters ſhall fynde ſmalle fauoure and fryndſhyppe with the rulers of thys worlde or defence in theyr lawes. As Chryſte warned the. Mat. 10. ſayenge (I ſende you out as ſhepe amonge wolues. Beware therfore of men / for they ſhall delyuer you vp to theyr coūcelles, & ſhall ſcorge you in theyr ſynagoges or councel houſes / and ye ſhalbe brought before the chefe rulers & kynges for my ſake) and ther teacheth them as here / to arme them ſelues with pacience and to go forthe boldely with a ſtronge fayeth

and

and truste in the socoure and assystence of God onely/ and to plante the gospell with all loue and mekenes and to water it with theyr owne bloude, as Chryste dyd. Thou mayst nat in that state come with a sperde/ to defende eyther thy selfe or thy gospel, and to compel men to worshype the as God and to beleue what thou wylt Nay, shepe vse no suche regyment amonge wolues. If thou be a shepe, thou art nat in euyll takynge yf thou canste brynge to passe that the wolfe be content with thy flesshe onely and to shere the yerely. Gyue to hym that axeth, and from hym that wolde borowe turne nat awaye Luke sayth, gyue to whoso euer axeth the. That is to saye, whosoeuer thou seest nede or seest nat the contrarye but there may be nede, to the vttermoste of thy power there open thyne herte and be mercyfull onely. And of mercyfulnes sette God thy father and Chryste thy lorde and master for an ensample & enforce to be as lyke them as thou canste. If thou be mercyfull God hathe bounde hym selfe to be mercyfull to the agayne. Lo/ is nat this an excedyng great thyng that God which of no ryght ought to be boūde to hys creatures/ hathe yet put it hole in thyne owne handes, to bynde hym agaynste the daye of thy trybulacyon, then to shewe the mercy f ¶ Cor ernynge lendynge, prosede by the forsayd rule of mercy, Many in extreme nede, yet ashamed to begge, shal desyre p̄ to lende. Vnto suche in stede of lendynge gyue, or saye thys, lo/ here is as muche as ye requere. If ye can pay it agayne

it agayne well, do/and ye shall fynde me redy agaynst a nother tyme to lende or gyue(if nede be)as muche more. But and yf ye shall nat be able to paye it agayne/trouble nat your conscy ence, I gyue it you, we be all one mannes chyldrē. one man hath bought vs all with his bloud and bounde vs to helpe one another. And with so doynge/thou shalt wynne the herte of hym to thy father. Concernynge marchaundyse and chapmen the lesse borowynge were amonge thē the better shulde the comen welth be, if it were possyble, I wolde it were/ware for ware or mony for ware/or parte mony and parte ware.

But yf it wyll nat be/but that a man to get hys lyuynge with, muste nedes lende and call for it agayne to fynde hys householde/and to paye his dettes/then in the lendynge/be fyrst syngle and harmeles as a doue/and then as wyse as a serpent/and take hede to whom thou lendest. If when thou hast lent an honest man/God vyset hym/and take away his gooddes with what chaunce it be/whether by see or lande/that he is nat able to paye the/then to pryson hym or to sue hym at the lawe, or once to speake an vnkynde worde, were agaynst the lawe of loue & contrary to shewynge mercy. There thou muste soffer with thy neyghboure & brother as Chryst dyd with the, and as God dothe dayly. If an vnthryfte haue begyled the, and spente thy good awaye and hathe nat to paye/then holde thyne hande and herte that thou aduenge nat thy selfe But loue hym and pray for hym and remember

howe

howe God hathe promyſed to bleſſe the pacyēt and meke. Neuertheleſſe becauſe ſuche perſones corrupt the comen maners and cauſe the name of God the leſſe to be feared/men ought to cōplayne vpon ſuche perſones to the offycer that is ordayned of God to punyſhe euyll doers/ and the offycer is bounde to punyſhe them.

If thou haue lent a fore whiche with cauelacyon wyll kepe thy good from the/ then yf the ruler and the lawe wyll nat helpe the to thy ryght, do as it is aboue ſayde of hym that wyll go to lawe with the and take thy cote from the.

That is to ſaye/ be content to loſe that and as muche more to it/rather then thou woldeſt aduenge thy ſelfe. Let nat the wyckednes of other men plucke the from God. But abyde ſtyll by God and his blyſſynges and taryē hys iudgement. Lyberalyte is mercyfulnes that byndeth God to be mercyfull agayne. Couetoulnes (the roote of all euyll and father of all falſe prophetes. and the ſcoſe mayſter that teacheth the meſſengers of Sathen to dyſguyſe them ſelfe lyke to the meſſengers of Chryſte) is mercyleſs that ſhall haue iudgement without mercy. And therfore exhorteth Chryſte all his ſo dylygētly and aboue all thynge, to be lyberall and to be ware of couetoulnes.

Couetouſnes.

Iaco. 2.

¶ Ye haue harde, howe it is ſayde, thou ſhalte loue thy neyghbour and hate thyne enemy. But I ſaye vnto you

you loue youre enemyes. Bleſſe them that curſe you, do good to them that hate you. Praye for them whiche do you wronge and perſecute you. That ye may be the chyldrē of your heuēly father. For he maketh hys ſonne to aryſe ouer theeuell and ouer the good, and ſendeth rayne vpon the ryghtuous and vnrighteous. For yf ye loue them that loue you, what reward ſhal ye haue? do nat the publycans ſo? and yf ye be frendely to your brethren onely, what ſenguler thyng do ye? do nat the pubcans lyke wyſe? ye ſhall therfore be perfecte, as youre father whiche is in heuen, is perfecte.

Thys texte of hatynge a mannes enemye/ ſtandeth nat in any one place of the byble/ but is gathered of many places in which God commaundeth the chyldren of Iſrael to deſtroye theyr enemyes/ the Cananytes/ the Amorytes/ the Amolekites/ and other hethen people/ as the Moabites/ and Amonytes/ whiche ſought to brynge them out of the fauoure of G[illegible] and

to destroye the name of God. The Amalekites came behynde them and slue all that were faynte and wery by the waye as they come out of Egypte. The Moabites and Ammonites hyred Balam to curse them/and begyle thē with theyr women and made a great plage amonge them. These & lyke nacyons were perpetual enemyes to theyr lande which God had gyuen them, and also of the name of God and of theyr fayth. For whiche cause they nat onely myght lawfully, but were also bound to hate thē/and to study theyr destruccyon agayne/howe be it they myght nat yet hate the sayde nacyons suche as were conuerted to theyr fayeth.

¶ Nowe by the reason of suche textes as commaunded to hate the comune enemyes of theyr contrye and of God and his lawe, and of theyr fayth/the pharyseys doctryne was/ that a man myght lawfully hate all hys pryuate enymyes without excepcion, nor was bound to do them good. And yet Moyses sayeth. Thou shalte nat hate thy brother in thyne herte. And agayne thou shalte nat aduenge thy selfe nor bere hate in mynde agaynste the chyldren of thy people. And yf thyne enemyes asse synke vnder hys burthen, helpe to lyfte hym vp agayne. and yf hys oxe or asse go a straye/bryng thē home agayne, whiche all no doute, the pharyseyes dyd enterprete for good councell, but for no preceptes, wherfore Chryste salteth theyr doctryne and proueth that a man is bounde both to loue and to do good to hys enemye, and as a naturall

sõne, though hys brethren be neuer so euyll yet to loue them and shewe them kyndnesse for hys fathers sake, and to studye to amende thē, what haste thou to reioyse of, yf thy relygyon be nat better then the relygyon of theues? For theues loue among thē selues, and so do the couetouse of the worlde, as the vsurars and publycans, whiche bought in greate the emperoures trybute/and to make theyr moste aduauntage, dyd ouer sette the people. Naye, it is nat ynoughe for the to loue thy benefactoures only/as monkes and freres do, and them of thyne owne cote and order/or the brethren of thyne owne Abbaye only (for among some ther loue stretcheth no further, and that shall he that is remoued out of another cloysture thyther, well fynde/ye and in some places charyte teacheth nat at al the celles of the same cloysture and to all the monkes that were professed in the same place) But lyfte vp thyne eyes vnto thy heuenly father, and as thy father dothe so do thou loue all thy fathers chyldren. He mynystreth sonne and rayne to good and badde/by whiche two vnderstande all hys benefytes. For of the heate and dryeth of the sonne and colde and moyste of the rayne, sprynge al thynges that are necessary to the lyfe of man. Euē so prouoke thou and drawe thyne euyl brethren to goodnes/with pacyence/with loue in worde and dede/and pray for them to hym that is able to make them better and to cõuerte them. And so thou shalt be thy fathers naturall son and perfecte, as he is perfecte. The

Publycans what they were,

texte

text ſayth nat ye ſhalbe as perfycte as God. But perfecte after his enſample. To be perfecte the ſcrypture is nat to be a monke or a fryer, or neuer to ſynne. For chryſte teacheth nat here monkes or fryers, but hys dyſcyples and euery Chriſten man and woman. And to be in this lyfe all to gether without ſynne/is impoſſyble. But to be perfecte, is to haue pure doctryne without falſe opynyons/and that thyne herte be to folowe that lernynge.

To be perfecte what it meaneth.

An expoſycyon of the fyrte Capiter.

TAke hede to your almoſe, that ye doit nat before men, to be ſene of them, or els ye get no reward of your father whiche is in heuen. Therfore when thou gyueſte almoſe, make nat a trompet to be blowen before the, as the ypocrites do in the ſynagoges and in the ſtreates, to be prayſed of men. Verely I ſaye vnto you, they haue theyr re-

warde. But thou when thou gyueſte almoſe, let nat thy lefte hande knowe what thy ryght hande dothe, that thyne almoſe may be in ſecrete. And then thy father whiche ſeeth in ſecrete, ſhall rewarde the openly.

¶ As he rebuked theyr doctryne aboue, euen ſo here he rebuketh theyr workes, for out of deuely ſhe doctryne can ſprynge no godly workes. But what workes rebuketh he? Verely ſuch as God in the ſcrypture commaũdeth, and with out whiche no man can be a chryſten man/euen prayer faſtynge and almoſe dede. For as the ſcrypture corrupt with gloſes, is no more Godes worde, euen ſo the dedes commaunded in the ſcrepture (when the entente of them is peruerted) are no more godlye dedes, what ſayde the ſcrybes and pharyſeys of hym (thynke ye) when he rebuked ſuche maner of workes? No doute as they ſayde (when he rebuked theyr falſe gloſes) howe he deſtroyed the lawe and the prophetes, interprethynge the ſcrypture after the lyterall ſence, whiche kylleth, and after hys owne brayne, cleane cõtrary to the comune fayth of the holy churche and mynde of great clerkes and autentyke expoſycions of olde holye doctoures. Euen ſo here what other coulde they ſaye, then. Beholde the heretyke and dyd nat we tell you before wherto he wolde come, and that he kepte ſome myſchefe behynde and

ſpued

ſpued nat out all hys venome attonce . ſee to what al his godly newe doctryne that ſounded ſo ſwetly.is come?he preached all of loue,and wold haue the people ſaued by fayth/ſo longe tyll that nowe at the laſte,they preached cleane agaynſte al dedes of mercy,as prayer/faſtynge and almoſe dede,and deſtroyeth al good workes. Hys dyſcyples faſte no more then dogges, they deſpyſe theyr dyuyne ſeruyſe and come nat to churche,ye and yf the holyeſt of all ſaynt Fraunces order axe them almes / they byd hym laboure with hys handes and gete hys lyuynge, and ſaye that he that laboureth nat is nat worthy to eate / and that God bade that no ſuche ſtronge laboures ſhulde loyter and go a beggynge and be chargeable to the congregacyon and eate vp that other pore men gete with the ſwete of theyr bodies/ye and at the laſt ye ſhal ſee/yf we reſyſte hym nat be tymes/that he ſhal moue the people to inſurreccyon/as Cayphas ſayd / and the Romaynes ſhall come and take our lande from vs . As ye ſe in the texte Luke 13 . Howe(when they coulde nat dryue the people from hym with theſe perſuaſyons)they accuſed hym to Pylate ſayenge , we haue founde thys felowe peruertyng the people and forbyd dynge to pay trybute to Ceſer/and ſaynge that he is Chryſte a kynge, wherfore thou canſte nat be Ceſars frynde,yf thou let hym eſcape . But after all theſe blaſphmyes / yet muſte the holy ghoſte rebuke the worlde of theyr ryghtwyſnes ye of theyr falſe ryghtwyſnes and falſe holynes Ihan.610.

whiche are nether ryghtwysnes or holynes, but couler of ypocresye.

¶ Chryste here destroyeth nat prayer fastynge, and almose dede. But preacheth agaynste the false purpose and entente of suche workes and peruertynge the true vse / that is to saye / theyr sekynge of glorye / and that they estemed them selues ryghteouse therby and better then other men, and so despysed and condempned theyr brethren, with our almose which is as muche to saye as dedes of mercy or cõpassyon, we ought to seke our fathers glory onely, euen the welth of our brethren and to wyne them to the knowledge of our father and kepenge of hys lawe. He that seketh the glorye of hys good workes seketh the glorye that be longeth to God / and maketh hym selfe God. Is it nat a blynde thyng of the worlde / that eyther they wyl do no good workes at all / or wyll be God for theyr good workes and haue the glorye them selues.

Trõpettes To blowe trompetes what.

¶ Conserynge blowynge of trompettes and ryngynge of belles or makynge a crye / to call men to set almes (though the ryght way be, that we shulde knowe in euery parysshe all our pore and had a comen coffer for them / & that straungers shulde brynge a letter of recommẽdacyon with them of theyr necessyte / and that we had a comen place to receyue them in to for the tyme / and though also we ought to flee all occasyons of vayne glorye) yet whyle the worlde is out of order / it is nat dampnable to do it. So that the very menynge / bothe that we blowe

no trompettes

no trompettes and that the lefte hande knowe nat what the ryght hande dothe, is that we do as secretly as ws can / and in no wyse seke glorye / or to reyseue it / yf it were profered. But to do our dedes in syngleneſſe of conſcyence to God / bycauſe it is hys commaundement / and euen of pure compaſſyon and loue to our brethren / and nat that oure good deades thorough ſtandynge in oure owne conſayte, ſhulde cauſe vs to dyſpyce the. If thou be tempted to vayne glorye for thy good dedes, then loke on thyne euyll ther to and put the one in the one balaunce and the other in the other. And then yf thou vnderſtande the lawe of God in any thynge at all / tell me whether weyeth heuyer.

Lefte hand Vayne glory. A good remedye agaynſte it.

¶ If that thou doeſt, do tempte the / then conſyder what thou doeſt nat. If it moue the to ſet vp thy combe when thou gyueſte thy brother a farthynge or on halfe penny / ponder in thyne herte / howe farre thou arte of, from louynge hym as well as thy ſelfe, and carynge for hym as muche as for thy ſelfe. And be ſure howe much thou lackeſt of that, ſo muche thou arte in ſyn; and that in dāpnable ſyn, yf god for Chryſter ſake dyd nat perdone the / becauſe thyne herte morneth therfore, and thou fyghteſte with thy ſelfe to come to ſuche perfeccyon. If a pecocke dyd loke well on hys fete and marke the euyll fauoure ſhrykynge of hys voyſe he wolde nat be ſo proude of the beutye of hys tayle. Fynally that many dyſpute, becauſe god hathe promyſed to reward our dedes in heuen

workes iuſtefye nat from ſynne

nether deserue the reward promysed.

that our dedes deserue heuen / and because he promysed to shewe mercye to be mercyfull, that with our dedes we deserue mersye, and because he promyseth forgyuenes of synnes to them that forgyue, that our dedes deserue forgyuenes of synne and so iustefye vs. I answere fyrste there is ynoughe spoken therof in other places, so that to them that haue red that, it is superfluouse to reherse the matter agayne.

Furthermore the argument is nought and holdeth by no rule. See ye nat that the father and mother haue more ryght to the chylde and to al it can do. then to an oxe or a cowe, it is theyr fleshe and bloude, nouryshed vp with theyr laboure and cost. The lyfe of it and the mayntenaunce and countenaunce therof is theyr benefyte, so that it is nat able to recompence that it oweth to father and mother by a thousand pertes. And thought it be nat able to do hys duety nor for blyndnes to knowe hys duety / yet the father and mother promyse more gyftes styll without ceasynge, and that suche as they thynke shulde muste make it to se loue and to prouoke it to be wyllynge to do perte of his duety. And when it hathe done amysse, thoughe it haue no power to do satysfaccyon, nor lust or courage to come to the ryght way agayne, yet theyr loue and mercye abydeth styll so greate to it, that vpon a poyntment of mendynge, they nat only forgeue that is paste and fulfyll theyr promyse nat the later / but promyse greater gyftes then euer before, and to be better father and mother

to it

to it then euer they were. Nowe when it can nat do the thousande parte of his duety, howe coude it deserue suche promyses of the father and mother / as a labourer do the hys hyer? the rewarde therfore cometh of the loue, mercy and truthe of the father and mother as wel when the chylde kepeth the apoyntement, as when they fulfyl theyr promyse, when it hathe broken the appoyntement / and nat of the deseruynge of the chyldren.

Euen so yf we were nat thus drowned in blyndenesse, we shulde easely se, that we can nat do the thousande parte of our deutye to God, no thoughe there were no lyfe to come. If there were no lyfe to come it were nat ryght that I shulde touche any creature of God, otherwyse then he hathe apoynted. Though there were no lyfe to come, it had neuertheles beneryght that Adam hade abstayned from the forboden aple tree, and from al other to, if they had bene forboden. Ye and though there were no lyfe to come it were nat the lesse ryght that I lone my brother and forgaue hym to daye, seynge I shall syn agaynste hym to morowe. Because a father can nat gyue his chyldren heuen, hathe he no power to charge thē to lone one another and to forgyue and nat aduenge one another? And hathe he nat ryght to bete them, yf they smyte eche other, because he can nat gyue them heuen? A boundeman that hathe a mayster more cruell then a reasonable man wolde be to a dogge, if there were no heuen / myght thys bounde ser-

naunt accuſe God of vnryghtwyſnes / bycauſe he hathe nat made hym a mayſter? Nowe then when we can nat do our duetye by a thouſande partes, though there were no ſuche promyſes / and that the thynge commaunded is no leſſe our duety though no ſuche promyſe were, it is eaſy to perceyue that the reward promyſed cōmeth of the goodnes, mercye and truthe of the promyſes to make vs the gladder to do our deuty / and nat of the deſeruynge of the receyuer, whē we haue done al ꝑ we can. we ought to ſay in our herte that it was our duety and that we ought to do a thouſande tymes more, and that God (yf he had nat promyſed vs mercye of hys goodneſſe in Chryſte) he myght yet of ryght damne vs for that we haue lefte vndone.

And as touchynge forgyuenes of ſynne, though forgyuenes of ſynne be promyſed vnto the / yet chalenge it nat by thy merytes / but by the merytes of Chryſtes blode and heare what Paule ſayeth Phylyppenſes. 3. Concernynge the ryghtwyſnes of the lawe. I was fauteleſſe or ſuche as no man colde rebuke. But that thynges that were to vauntage, I thought damage for Chryſtes ſake / ye I thynke all thynge to be damage or loſſe, for the excellent knowledges ſake of Chryſte Ieſus my lorde, for whoſe ſake I let all go to loſſe, and counte them as chaffe or refuſe (that is to ſaye, as thynges whiche are purged out and refuſed when a thynge is tryed and made perfecte) that I myght wynne Chryſt and myght be founde in hym / nat hauynge my

ryghtwyſnes

ryghtwyſnes that cometh of the lawe. But that whiche cometh of fayth in Chryſte Ieſu/whiche ryghtwyſnes cometh of God thorough fayth/ and is to knowe hym and the power of hys reſurreccyon(howe he is lord ouer al ſyn and the onely thynge that ſleyeth and vanqueſheth ſyn) and to knowe alſo the felowſhyp of his paſſyons that I myght be made lyke vnto his dethe. So that when ryghtwyſneſſe and true merytes be tryed, we muſte be contente that ours be the chaffe and Chryſtes the pure corne/ oures the ſkome and refuſe, and Chryſtes the pure golde And we muſt faſhyō our ſelues lyke vnto Chriſt and take euery man his croſſe and ſlee and mortefye the ſynne in the fleſhe, or els we can nat be partakers of hys paſſyon. The ſynne we do before our conuerſyon is forgyuen clerely thorough fayth if we repent and ſubmyt our ſelues to a newe lyfe. And the ſynne we do agaynſte our wylles(I meane the wyl of the ſpyryte for after our conuerſyon we haue two wylles fyghtynge one agaynſte the other)that ſynne is alſo forgyuen vs thorough fayth, yf we repente and ſubmytte our ſelues to amende. And our dylygence in workynge kepeth vs from ſynnynge agayne and mynyſheth the ſyn that remayneth in the fleſhe and maketh vs pure and leſſe apte and dyſpoſed to ſynne, and it maketh vs mery in aduerſytyes and ſtronge in temptacyons and bolde to go in to God with a ſtronge and feruent fayth in our prayers/ and ſure that we ſhal be harde when we crye for helpe at nede/ eyther

Croſſe.

workes what they do.

ther for our ſelues or our brethren. Nowe they that be neglygent and ſyn/are brought in temptacyon vnto the poynte of deſperacyon and fele the very paynes of hell. ſo that they ſtande in doute whether God hathe caſte them awaye or no. And in aduerſyte they be ſorowfull and dyſcouraged and thynke that God is angrye punyſheth them for theyr ſynne, when a chylde taketh payne to do hys father pleaſure and is ſure that he ſhall haue thanke and rewarde of hys laboure, he is mery and reioyſeth in hys worke and payne that he ſuffreth/ and ſo is the aduerſyte of them that kepe them ſelues from ſynnynge. But a chylde when he is beten for hys faute, or when he thynketh hys father is angrye and loue hym nat, is anone deſperet and dyſcoraged, ſo is the aduerſyte of them that are weake and ſynne ofte. A chylde that neuer dyſpleſeth hys father, is bolde in hys fathers preſence to ſpeake for hym ſelfe or hys frende. But he that ofte offendeth and is correcte or chydde, thoughe the peace be made agayne yet the remembraunce of hys offences maketh hym fearefull and to myſtruſte and to thynke hys father wolde nat heare hym/ ſo is the fayeth of the weake that ſynne ofte. But as for them that profeſſe nat a newe lyuynge howe ſo euer muche they dreame of fayeth, they haue no fayth at al. for they haue no promyſe, excepte they be conuerted to a newe lyfe. And therfore in aduerſytes, temptacyon and deth, they vtterly dyſpare of all mercy and peryſhe.

Promyſe. he that profeſſeth nat a newe lyfe hathe no promiſe of mercye in Chryſte.

And

And whē thou prayeſt, thou ſhalt nat be lyke the ypocrytes. For they loue to ſtande and pray in the ſynagoges and in corners of the ſtretes, that they myght be ſene of men. Verely I ſaye vnto you, they haue theyr reward. Thou therfore when thou prayeſt, go in to thy chamber, and ſhute thy dore and praye to thy father whiche is in ſecrete. And thy father whiche ſyeth in ſecrete, ſhall reward the openly.

¶ After almoſe foloweth prayer. For as it is a Chryſten mannes parte, to pelpe hys neyghboure and to beare with hym when he is ouercharged, and ſuffer with him, and to ſtande one by another, as longe as we liue here on this erth Euen ſo becauſe we be euer in ſuche perell and combraunce, that we can nat rydde our ſelues out we muſt dayly and hourely cry to God for ayde and ſocoure, as well for our neyghboures as for our ſelues. Prayers.

¶ To gyue almoſe, to praye, to faſte, or to do any thynge at all, whether be twene the and God, or betwene the and thy neyghbour, canſt thou neuer do to pleaſe God therwith, excepte thou haue the true knowledge of Godes worde to ſeaſon

worke muſt be ſeaſoned with gods word if they ſhal pleaſe god

to season thy dedes withall. For God hathe put a rule in the scrypture without whiche thou canst nat moue an heere of thyne hede but that it is damnable in the syght of God. As it is of the Iewes, though (as Paule beareth them recorde) they haue a feruent zele to God / ye and haue the scrypture therto, yet because they haue nat the true vnderstandynge: all is damnable that they do, ypocrytes with scrappes of almose gete an hundred folde. And with prayer they get prayse (as thou seyst here) and praye therto and robbe wydowes houses / as thou redeste Math. 23. And with fastyng they get fatte belyes / ful dyshes / and euer more then ynough. And yet there is none almose / prayenge or fastynge amonge them in the syght of God, wyth theyr prayers they exclude all true prayers, and make it impossyble that there shulde be any amonge them. For prayer is, eyther alongynge for the honoure of the name of God that al men shulde feare hym and kepe hys preceptes and beleue in hym. And contrary to that seke they theyr owne honoure / that men shulde feare thē and kepe theyr ordynaunces & beleue in theyr swete blessynges / prayers / pardones / and what so euer they promyse. If they byde faste thou muste do it or be dampned and be an heretyke and rebellyous to holy churche. If they dyspence and gyue the clene remyssyon for to eate flesshe on good fryday (thoughe thou be neuer so lusty, thou muste obey, or els thou arte damned and an heretyke, because thou doest nat

Prayer. what it is.

beleue

in beleue ī holy church. Eyther praier is to giue God thankes for the benefytes receyued. Contrary to whiche, they wyll fyrſt haue thankes of the worlde for theyr prayers, and robbe nat onely wydowes houſes. But alſo lorde/prynce Emperour/and all the worlde/of houſe and lande ye and of theyr wyttes to. And then they bynde God to thanke thē/and to gyue them beſyde the thankes whiche they haue gotten in the worlde, nat onely heuen and an hyer place, but hat he gyue heuē to another man, ſaue through theyr merytes.

¶. Eyther prayer is a cōplaynynge and a ſhewynge of thyne owne myſerye and neceſſyte, or of thy neyghboures before God/deſyrynge hym with all the power of thyne herte, to haue compaſſyon and to ſocoure. Contrary to thys/they haue excluded with theyr prayers all neceſſyte and myſerye from amonge them. They be lordes ouer all, and do what they wyll thorough the whole worlde. Kynge and Emperoure are theyr ſeruauntes, they nede but ſaye the worde, and theyr wyll is fulfylled. And as for theyr neyghdoures, they haue no compaſſyon vpon them, to brynge theyr complayntes before God. But with theyr prayers robbe thē of that lytle they haue, and ſo make them more myſerable.

Chamber. To ſhutte thy chāber dore what it meaneth.

¶. Of entrynge into the chamber and ſhuttynge the dore to. I ſaye as aboue of that the lefte hande ſhulde nat knowe what the ryght hande doeth, that the meanynge is/that we ſhulde

auoyde

auoyde all worldly prayse and profyte, and praye with a syngle eye and true entent accordynge to Goddes worde, and is nat forboden therby. to praye openly. For we muste haue a place to come to gether to praye in genarall, to thanke and to crye to God for the comune necessyte aswell as to preache the worde of God in, where the prest ought to pray in the mother tonge, that the name of God maye be halowed and his worde faythfully taught and truely vnderstande and fayth and godly lyuyng encreased, and for the kynge and rulers, that God wyll gyue them his spirite, to loue the comune welth and for peace, that God wyll defende vs form all enymyes, for wederynge and frutes, that God wyll kepe away pestylence aud all plages And the preste shuld be an ensample to the people howe they shulde pray. Therre be of suche thynges as the prestes and other bable (and nat praye) many good collectes that shulde muche edifye the people if they were spokē in the mother tonge. And then whyle the prestes synge psalmes, let euery man pray pryuatly and gyue God thankes for suche benefytes as his herte knoweth he hath receyued of God & comende to God hys pryuate necessytes and the pryuate necessytes of his neyboures whiche he knoweth and is pryuy to. Nether is there in a suche any ieoperdy of vayne glory. But and if God haue gyuen any man the spyryte of praynge, as all men haue nat lyke gyftes, that he pray ofte and when other do nat, then to haue a secrete place

to praye

to pray in both for the auoydyng of vayne glo-
rye and ſpeche of people, and that thou mayſte
be fre, to vſe thy wordes as the luſteth and what
ſo euer geſtures and behauoures do moue the
muſte to deuocyon is neceſſarye and good.

¶ And fynally what ſo euer neceſſyte thou haſt thought thou fele thy ſelfe a great ſynner, yet yf thyne herte be to amende, let nat that dyſcourage the. But go boldly to thy father, ſaynge thou haſt his cōmaundement, euer to pray, and promiſe that he wyl heale the, nat for thy goodneſſe, but of hys goodneſſe and for hys truthe.

Prayer. Gods commandemēt and promyſe ſhuld moue vs to praye.

¶ Moreouer when we praye, babyll nat much as the hethen do. For they thynke that they ſhalbe harde for theyr muche bablynges ſake. Be nat therfore lyke vnto them. For your father knoweth of what thynges ye haue nede, before ye axe hym. Of this maner therfore praye ye. Our father whiche arte in heuē honoured be thy name, thy kyngedome come. Thy wyl be fulfylled. Gyue vs this daye oure dayly brede euen in earthe, as it is in heuen. And forgyue vs our treſpaſſes, as we forgyue our treſpaſſers. And

 let

let vs nat be led into tẽptacyon. But delyuer vs from euyll. For thyne is the kyngedome, the power and the glorye for euer. So be it.

As before he rebuked theyr false entent in prayngе / that they sought prayse and profyte of that worke whiche ought to be dyrecte to God alone, eyther to gyue hym thankes / that is to saye, to be knowen and to confesse in the herte, that all we haue cometh of hym, or to cal vpon hym for ayde and socoure in temptacyõs. and all necessyte. Euen so here he rebuked a false kynde of prayenge, wherin the tonge and lyppes laboure and al the body is payned, but the herte talketh nat with God nor feleth any swetnes at all, nor hathe any confydence in the promyses of God, but trusteth in the multytude of wordes and in the payne and tedyousnes of the lenght of the prayer / as a coniurar dothe in his cyrcles characters and superstycyouse wordes of his coniuracyon. As ye se nowe to be among our fryers / mõkes / chanons nunnes / and euen through out al the spyrytualty, whiche (as I haue proued aboue) haue with theyr false entent of prayenge, excluded al occasyons & the whole matter of true prayeng, and haue turned it into a bodely laboure, to vexe the tonge. lyppes, eyes, and trouth with roryng, and to wery al the mẽbers, so that they saye (and may truely sweare it) that ther is no greater laboure in the worlde / then prayer, for no labour what soeuer it be, when the body is compelled and the herte

False proyer is payn full.

vnwyllynge, can be other thē greuous & payne ful. But true prayer (if they cōplained & ſought helpe eyther for thē ſelues or for theyr neyghboures & truſted in the promyſe of God) wold ſo conforte the ſoule & courage the herte, that the dody (though it were halfe deade & more) wolde reuyue and be luſty agayne, and the laboure wolde be ſhorte and eaſy (as for an enſāple, if thou were ſo oppreſſed that thou were wery of thy lyfe, and wenteſt to the kynge for helpe, and haddeſt ſpede, the ſpirites wolde ſo reioyſe, that thy body wold receyue is ſtrēgth agayne & be as luſty as euer it was) euen ſo the promyſes of God worke ioy aboue all meſure, where they be beleued in the herte. True prayer is pleſaunt.

¶ But our hyrelynges haue no Goddes worde ſaue truſte in the multytude of wordes, length of bablynge and payne of body as bounde ſeruauntes. Nether knowe they any other vertue to be in prayer, as ye may ſe by the ordynaunces of all foundacyons. Kynge Henry the fyfte bylde Syon and the Charterhouſe of ſhene on the other ſyde the water of ſuche a maner that lyppe laboure may neuer ceaſe. For when the fryeers of Syon rynge out, the Nunnes begynne And when the Nunnes rynge out of ſeruyce, the Monkes on the other ſyde begynne. And when they rynge out, the fryers begynne agayne and vexe them ſelues nyght and daye. And take payne for Goddes ſake, for whiche God muſte gyue them heuen. Ye and I haue knowē of ſome yere this, that for vere payne and tedyouſneſſe Syon. Shene.

haue bydden the deuell take theyr founders. They call Lente the holyeste tyme of the yere. But wherein is that holynes, verely in the multytude of wordes and tedyouse length of the seruyce. For let them begynne at syxe, and it wyl be twelue or they can ende. In whiche tyme they be so weryed that by the tyme they haue dyned, they haue lust to nothynge saue to slepe And in the ende of all they thynke no farther, then that God must rewarde theyr payne. And yf thou axe howe they knowe it. They wyll answere, he muste reward it or be vnryghtwyse. No God loketh nat on the payne of thy prayer but on thy fayth in hys promyse and goodnes nether yet on the multytude of thy wordes or longe babyllynge. For he knoweth thy matter better thē thou thy selfe. And though the Iewes and the hethen were so folyshe thoroughe theyr vnbelefe to babble many wordes, yet were they neuer so mādde, as to mumble and busse out wordes that they vnderstande nat. Thou wyll saye, what matter maketh it, yf I speke wordes whiche I vnderstande nat, or yf I praye nat at all, seynge God knoweth my matter all reade. I answere, he wyl haue the to open thyne herte to hym, to enforme and edefye thyne owne selfe, that thou myghtest knowe howe that al goodnes is of hym, to put thy trust and confydence in hym, and to flee to hym in tyme of nede. and to be thankful, and to loue hym and obeye his commaundementes, and turne and be cōuerted vnto thy lorde God, and nat to ruune wylde, as

the

the vngodly do, whiche knowe nat the benefytes of God, and therfore be vnthankefull to obaye hys commaundementes.

¶ And that thou mayst knowe howe and what to praye, he gyueth the a shorte instructyon and ensample sayeng/after thys maner praye.

O our father whiche arte in heuen,

The Pater noster is expounded.

¶ Fyrst must thou go to hym as a mercyful father whiche of his owne goodnes and fatherly loue that he berethe to the, is redye to do more for the then thou canst desyre, though thou haue no merytes. But because he is thy father/onely yf thou wylte turne and hens forthe submytte thy selfe to lerne to do hys wyll.

Honoured Be thy name,

To honour gods name what it is,

¶ Honoured and praysed be thy name or honoured and praysed be thou, for to honoure God and to honoure the name of God is all one. And to honoure the name of God is, to dreade hym to loue hym and to kepe hys commaundementes. For when a chylde obeyeth his father, he honoureth and prayseth his father and when he is rebellyous and dysobedyent, he dyshonereth his father. This is then the vnderstandynge and meanynge of it. O father/seynge thou arte father ouer all/power out thy spyryte vpon all fleshe/and make all men to feare and drede and loue the as theyr father, and in kepynge thy commaundementes to honoure the and thy holy name.

Thy kyngs dome come,

¶ That is, seyng thou art kynge ouer al, make all to konwe the and make the kynges and rulers whiche are but thy substitutes, to cōmaunde nothynge but accordynge to thy worde, and to them make all subiectes.

Thy wyl befulfylled in earthe, as it is in heuen.

¶ Thys is all one with that goeth before. For as much then as thou art father and kynge ouer al, and al we thy chyldren and brethren among our selues, make vs all as obedyent to seke and to do thy wyl as the aungelles do in heuē. Make that no man seke his owne wyl but all thyne. But & yf thou withdrawe thyne hāde to tempte thy chyldren, that the rulers commannde ought contrarye to thy wyll, then make the subiectes to stande fast by thy worde and to offer them selues to suffer al extremyte, rather thē to obey. Fynally whē we pray to the in our temptacions and aduersytes desyrynge the of what so euer thynge it be, and meane truly yet yf thou that knowest all, seyst a better waye to thy glorye and our profyte, thē they wylbe and nat oures. As thy son Iesus gaue vs an ensample, when he desyred (if it had bene possyble) that, that cuppe of bytter dethe myght haue departed from hym sayenge, yet nat as I wyl but as thou wylt.

Gyue vs our dayly breade.

¶ By breade is vnderstande al maner of sustynaunce in the Ebrue speche, ye and here is vnderstande therby all that perteyneth vnto the necessyte

necessyte of thys lyfe. If we haue breade there is dearthe of nothynge that can pynche / namely in that lande. Gyue vs our dayly breade. Gyue vs all that the neeessyte of thys lyfe dayly requyreth. Gyue it vs daye by daye, as we nede it. we desyre nat to haue store for many yeres, to exclude all necessyte of prayenge to the, and to be as it were out of thy daunger, and to forgete the. But mynyster it daye by daye, that we may dayly fele thy benefytes and neuer forget the. Or if thou gyue vs abouhdaũce aboue that we desyre, then gyue vs an herte to vse it and to bestowe it for that purpose thou gauest it and to deale with our neyghboures, and nat to loue it inordynatly, but to thynke that it is thyne, and that thou mayst take it awaye euery houre and that we be content, that thou so do at thy pleasure, and so euer to haue it but for daylye breade. ☞✠☜✠☞

Forgyue vs our trespasses, as we forgyue our trespassers.

Becaase he knoweth that our nature is so weake that we can nat but synne dayly, therfore he teacheth vs daylye to repent and to reconsyle our selues together / and dayly to axe God forgyuenes. Seynge he commaundeth vs to axe, we maye be bolde so to do, and to beleue that he wyll forgeue vs. No man therfore nedeth to dispere that can repent and axe forgyuenes, howe euer so depe he hathe synned. And me thynketh, yf we loked a lytle nere vpõ

thys texte, we neaded nat to make the pope so great a God for his perdons. For Chryst (whiche is a man to be beleued) showeth vs here a more sure way, ye and that a sensyble way whiche we maye sely that we be perdoned and our synnes forgyuen, we can haue none experyence of the popes thynges whether they be so or no. He can with all his perdons delyuer no man of any purgatory that God putteth vs vnto in thys worlde. He can nat bielle or heale any man so muche as of a pore ague or tothe ache, whiche deseases yet by hys owne confessyon God putteth on vs to purge vs from synne. But where we can nat see/fele/ or haue any experyence at all, that it so is, there is he myghtye. If I were come whome out of a lande where neuer man was before, and were sure neuer man shulde come, I myght tel as many wonders as mayster More dothe of Vtopia, and no man coulde rebuke me.

¶ But here Chryste maketh the sure of perdon for yf thou canst forgyue thy brother/god hath bounde hym selfe to forgyue the, what if no mi haue synned agaynste me? That were harde in this lyfe, neuertheles yet yf that professyon be in thyne herte/ that thou knowest that it is thy duetye to forgyue thy brother for thy fathers sake/and art obedyēt to thy fathers ordynaunce/and woldest forgyue, yf any of thy brethren had offended the and dyd axe the for gyuenes. Then hast thou that same spryte which God desyreth to be in the, Marke what Chryste sayeth

aboue in the begynnyng of the.v.chapter. Bles ſed be the mercyful/for they ſhall haue mercy- doeſte thou pety thy brethren that ſynne, and doeſt thy beſt to amende them, that thy fathers name maye be honored. Then haſte thou that whereby thou art ſure of mercy as ſone as thou deſyreſt it. And agayne. Bleſſed be the peace makers for they ſhalbe Goddes chyldren. Lo yf there be any varyaunce among thy brethren, that one haue offended the other. do thy beſte to ſet them at one and thou haſt the ſame thynge that God deſyreth of the/for whiche he hathe bounde hym ſelfe to forgyue the.

Leade vs nat into temptacyon.

¶ That is. Let vs nat ſlyppe out of thy leaſe, but holde vs faſte, gyue vs nat vp nor ſeaſe to gouerne vs, nor take thy ſpyryte from vs. For as an hounde can nat but folowe his game whē he ſeyth it before hym yf he be lowſe, ſo can we nat but fall in to ſynne when occaſyon is gyuen vs, yf thou withdrawe thyne hande from vs.

Leade vs nat into temtacyon. Let no temptacyon fall vpon vs, greater then thyne helpe in vs. But be thou ſtronger in vs than the temptacyon thou ſendeſte or letteſte come vppon vs.

Leade vs nat into temptacyons. Father though we be neglygent, ye and vnthankful. and dyſobedyent to thy true prophetes/yet let nat the dyuell lowſe vpon vs to deceyue vs with hys falſe prophetes and to harden vs in the waye in which we gladly walke, as thou dydeſt Pharao with the falſe myracles of his ſorſerars, as

thyne Apoſtle Peule threateneth vs. 2. The. 2. A lytle threde holdeth a ſtronge mau where he gladly is. A lytle pullynge draweth a man whether he glagly goeth. A lyght wynde dryueth a great ſhyppe with the ſtreme. A lyght perſuaſyon is ynoughe to make a lecherous man beleue that fornycacyon is no ſynne. And an angrye man that it is lawfull to aduenge him ſelfe and ſo forth by all the corrupt nature of man. A lytle myrcale is able to confyrme and harden a man in that openyon and fayeth whiche hys blynde reaſon beleueth all redye. A fewe falſe myracles were ynoughe to perſuade the couetouſnes of Pharao and hys gredynes to holde the chyldren of Iſrael in bondage for theyr ſeruyce, that thy true myracles ſhewed by Moyſes for theyr delyueraunce/ were nat of the but of the ſame kynde and done by the ſame crafte/ as were the myracles of hys ſorſerars, and ſo to harden hys herte.

¶ Euen ſo father yf thou gyue vs ouer for our vnkyndeneſſe/ ſeynge the blynde nature of man delyteth in euyll/ and is ready to beleue lyes, a lytle thynge is ynoughe to make them that loue nat to walke in thy truthe (and therfore neuer able to vnderſtande thy ſonnes doctryne. Iohan. 7) for to beleue the faynynges of our moſth oly father al is ſuperſtycyous popetry and inuyſyble bleſſynges/ and to harden them therin. As a ſtone canſte vp into the ayer, can neuer go any hyer nether yet there abyde/ when the power of the hurler ceaſeth to dryue it, Euen

it, Euen ſo father, ſeynge our corrupt nature can but go downe warde onely, and the deuell and the worlde dryueth therto the ſame waye, howe can we procede further in vertu or ſtande therin, if thy power ceaſe ī vs. Let vs nat be led therfore o mercyfull father into tēptacyon no ceaſe at any tyme to gouerne vs. Nowe ſeynge the God of all mercy whiche knoketh thyne infirmite cōmanded the to pray in al temptacion and aduerſite and hath promyſed to helpe/yf thou truſt in hym, what excuſe is it to ſay, when thou haſt ſynned, I coulde nat ſtāde of my ſelfe whē his power was ready to helpe the, yf thou hade axed it.

But delyuer vs from euyll.

¶ Fyrſte (as aboue) let vs nat fal into temptacyon. Seconderely, yf we be fallen, as who lyeth and falleth neuer? for neuer to fall were ynough to make a man as euyll as Lucyfer, and to beleue that he ſtode by hys owne power. If therfore we be fallen euen to the botome. howe ſo euer depe it be, put in thyne arme after, for it is longe and ſtronge ynough, and plucke vs out agayne. Thyrdly. delyuer vs from euyl, and plucke vs out of the fleſhe and the worlde and the power of the deuyl, and put vs in the kyngdome where we be paſt al ieoperdy and where we can nat ſynne any more.

For the kyngedome and the power and the glorye is thyne for euer.

So be it.

¶ Because that thou onely arte the kynge, and all other but substytutes. And because al power is thyne, and all other mennes power but borowed of the, therfore ought all honoure and obedyeuce to be thyne of ryght as chefe lorde, and none to be gyuen other men, but onely for the offyce they holde of the. Nether ought any creature to seke any more in thys worlde, then to be a brother tyl, thou haue put hym in offyce then (yf brotherlynes wyll nat helpe / whiche he ought fyrste to proue) let hym execute thy power. Nether maye any man take auctorite of hym selfe, tyll God haue chosen hym / that is to wete. tyll he be chosen by the ordynance that God hath set in the worlde to rule it. Fynally no kynge / lorde / mayster / or what ruler it be, hath absolute power in this worlde / and is the very thynge whiche he is called. For then they ceased to be brethren styll, nether coulde they synne what so euer they cō naunded. But nowe theyr auctoryte is but a lymeted power / whiche when they transgresse, they synne agaynste theyr brethren, and ought to reconsyle them selues to theyr brethren and to axe forgyuenes and they are bounde to forgyue.

¶ Fynally let kynges / rulers / and offycers remēber that God is the very kynge / and referre the honoure that is gyuen to them for theyr offyces sake to him / and vnble thē selues to him and knoledge & cōfesse in their hertes, that they be but breth. ē and euen no better before God / then the worst of theyr subiectes. So be it,

For

For yf ye forgyue men theyr fautes your heuenly father ſhal forgiue you alſo. But and if ye do nat forgiue men theyr fautes, no more ſhal your father forgyue youre fautes.

This Goddes couenaunt with vs and a confyrmacyon of the petycyon aboue reherſed in the Pater noſter/forgyue vs our treſpaſſes, as we forgyue our treſpaſſers. If thou wylt enter into the couenaunt of thy lorde God/and forgyue thy brother, then what ſo euen thou haſte commytted agaynſte God, yf thou repente and axe hym forgyuenes, thou art ſure that thou art ſo abſolued by theſe wordes, that none in heuē nor earthe can bynde the. No though our moſte holy father curſſe the as blacke as coles, ſeuen fote vnder the erthe and ſeuen fote aboue, and caſte all his lyghtenynge vpon the, to burne the to powder. Kepe the couenauut of the lorde thy God therfore, and feare no bugges. But and if thou wylte nat come with in the couenaunt of God, or yf when thou haſte profeſſed it and receyued the ſygne therof, thou caſte the yoke of the lorde frome of thy necke, be thou ſure, thou arte bounde by theſe wordes ſo faſte that none in heuen or in erthe can lowſe the. No, though our erthy ſhe god whyſper all his abſolucyons ouer the, and clawe the and ſtroke thy hede with all his ſwete bleſſynges.

A couenaūt where with god is bonde to forgyue vs, and we to forgyue eche other.

Goddes couenaunt is a ſure abſolucyon to all that kepe it.

Forthermore

¶ Furthermore though forgyuenes of thy synnes be annexed to thy worke and forgyuynge thy brother / yet doeth nat (as I sayd) thy workes iustefye the before God. But the . the in Chrystes bloude and in the promyses made vs for his sake, dothe brynge ryghtwysnesse into the herte. And the ryghtwysnes of the herte by fayth, is felt and knowen by the worke. As Peter in the fyrst of his seconde epystle commaundeth to do good workes / for to make our vocacyō and election sure / that we myght fele our fayth, and be certefyed that it is ryght. For except a man be proued and tryed. it can nat be knowen / nether to hym selfe or other men / that he is ryghtwyse and in the true fayth. Take an ensample lest thou be begyled with sophystrye Chryst sayeth Mat. 13. The kyngdome of heuen is lyke leuen which a womā taketh and hydeth in thre peckes of meale tyll all be leuended or soure. Leuen is some tyme takē in an euyl sence for the doctryne of the phareseys which corrupted the swetnes of the worde of God with the leuen of theyr glosses and some tyme in a good sens, for the kyngedome of heuen that is to say the gospel and glad tydinges of Chryste. For as leuē altereth the nature of dowe and maketh it throughe soure / euen so the gospell turneth a man into a newe lyue and altereth hym a lytle and a lytle / fyrst the herte and then the mēbers.

Leuen.

Fayth in Chryst fyrst certyfyeth the conscyence of the forgyuenes of synnes, and delyuereth vs from feare of euerlastynge dampnacyon / and then

Fayeth.

then bryngeth the loue of God and of hys lawe into the herte, whiche loue is the ryghtwysnes of the herte. Loue bryngeth good workes in to the members/whiche workes are the outwarde ryghtwysnesse and the ryghtwysnesse of the mẽbers. To hate the wyll of God is the vnryghtwysnes of the herte and causeth euyll workes which are the vnryghtwysnesse of the members. As when I hated my brother/ my tonge spekeeuyll, my handes smote and so forthe To loue is the ryghtwysnesse of the herte/ and causeth good workes whiche are the ryghtwysnes of the members. As yf I loue my brother and he haue nede of me and be in pouerte, loue wyll make me put myne hande in to my purse or almorye and to gyue hym some what to refreshe hym. &c. That the loue of God and of hys commaundementes is the ryghtwysnesse of the hert, doeth no man doute saue he that is herteleſſe. And that loue spryngeth of faythe thou mayste euydently see. I. Iohan. 2. he that loueth hys brother dwelleth in the lyght But he that hateth hys brother, is in darckenesse and walketh in darckenesse/and woteth nat whether he goeth/ for darckenesse hathe blynded hys eyes/ why is he that hateth/ in darckenesse (verely because he seyth nat the loue of God. For(yf he sawe that, he coulde nat but loue his brother for so kynde a fathers sake. If any man hate his brother, thou arte sure that the same man is in derkenes and hathe nat the lyght of true faythe nor seyth what Chryste hathe done. If a man so

Loue is ryghtwysnes.

Fayth bringeth loue.

loue

shulde haue it, why dyd ye promyse, and why then dyd ye saye so? And let hym saye what he wyl to dryue them of, they wyl euer say agayne ye dyd promyse me, so ye dyd, ye sayd I shuld haue it, so ye dyd. But herelinges wyll pretende theyr worke and say, I haue deserued it, I haue done so muche. and so muche, and my laboure is worthe it.

Fayth. ¶ Nowe at the fyrste couenaunt makynge with God and as ofte as we be reconsyled, after we haue synned, the ryghtwysnesse cometh of God all togethe̅r. But after the attonement is made and we reconsyled, then we be partlye ryghtwyse in our selues and vnryghtwyse, ryghtwyse as ferre as we loue, and vnryghtwyse as ferre as the loue is vnperfecte. And fayth in the promyse of God that he doeth recken vs for full ryghtwyse doeth euer supply that vnryghtwysnes and imperfectnes, as it is oure hole ryghtwysenes at the begynnynge.

Workes are sacremētes. Fynally our workes whiche God cōmaundeth and vnto which he annexed hys promyses that he wyll reward them / are as it were very sacramentes and visible and sensible signes, tokens, yernest, obligacyons, wytnesses, testymonyes, and a sure certefyenge of our soules / that God hathe and wyll do accordynge to his promyse to strengthe our weake faythe an̄ to kepe the promyse in mynde. But they iustifye vs nat. no more thē the visible workes of the sacramētes do. As for an ensāple, the worke of baptime that outwarde washynge whiche is the vysyble

sacrament

sacrement or sygne iustifyeth vs nat. But God onely iustifyeth vs actyuely as cause effycient or workeman. God promyseth to iustifye who so euer is baptysed to beleue in Chryst, & to kepe the lawe of God that is to say, to forgyue them theyr fore synnes and to impute ryghtwysnesse vnto them, to take them for hys sonnes and to loue them aswell as though they were iul ryghtwyse. Chryste hathe deserued vs that promyse and ryghtwysnesse. And faythe doeth receaue it. And God dothe gyue it, and impute it to fayth and nat the washynge. And the washynge dothe testifye it / and certyfye vs of it / as the Popes letters do certyfye the beleuers of the Popes perdons. Nowe the letters helpe nat or hynder, but that the perdon were as good with out them / as with them, saue onely to stablyshe weake soules that coulde nat beleue excepte they reade the letters / loked on the seale and sawe the prynte of sayncte Peters keyes. Baptym. Chryste. Fayth.

O mercyfull God and o moste louynge father / howe careth he for vs, fyrste abcue all and beside all hys other benyfytes / to geue vs hys owne sonne Iesus / and with hym to geue vs hym selfe and all, and nat content therwith, but to geue vs so many sacramentes or visible sygnes to prouoke vs and to helpe oure weake fayth and to kepe hys mercye in mynde, as baptyme, the sacrament of his body and bloude, and as many other sacramentes as they wyll haue / yf they put sygnyfycacyons to the (for we destroy none, but they destroy whiche haue put out the

fygnyfycacyons or fayned some without) as wedlocke to fygnefy that Chryste is the husbande and we his wyfe and partakers with hym, as the wyfe with her husbande of all his ryches, &c. and beyonde all those vysible sacramentes to geue vs yet more sensyble and surer sacramētes and suraunce of his goodnes, euen in oure owne selues as yf we loue and gyue almes to our neyghboure, yf we haue compassyon and praye for hym yf we be mercyful and forgyue hym, yf we deny our selues, and faste, and withdrawe al pleasures from the flesshe for loue of the lyfe to to come and to kepe the commaundementes of God. For when suche thynges beynge before impossyble, and nowe are easye and naturall, we fele, and are sure that we be altered and of a newe nature, and a newe creature shapen in ryghtwisnes after the ymage of Christ and God our father, seynge hys lawes of ryghtwysnes are wrytten in our hertes.

☞ VVhen ye faste, be nat sade as the ypocrytes are. For they fassyon them a newe countenaunce, that it myght appere vnto men, howe they faste. Verely I saye vnto you, they haue theyr reward. Thou therfore when thou fastest, annoynte thyne heed & washe thy face, that it appere nat vnto men howe thou fastest. But vnto

thy

thy father whiche is in secrete And thy father whiche seythe in secrete, shall rewarde the openly.

¶ As aboue of almose and prayer, euen so here Chryste rebuketh the false entente and ypocrysye of fastynge. That they sought prayse of that worke that was ordeyned for to tame the flesh and vsed suche fassyons / that all the worlde myght knowe that they fasted / to prayse them and to saye O what holye men are these / howe pale and petyfull they loke euen lyke deathe / hangynge downe theyr hedes and beholdynge the earthe, as men clene out of the worlde? If these come nat to heauen / what shall be come of vs pore wretches of the worlde? If these be nat greate in the fauoure of God, & theyr prayers harde what so euer they axe / in what case are we laye people? Happy is he that may be a brother amonge them and partaker of theyr prayers and fastynges and other holye lyuynge. In an vnhappy. In an happy (I wolde saye) houre was he borne that buyldeth thē a sell or a cloysture / or geueth them a porcyon of hys lande to comforte them good men, in thys paynefull lyuynge / and strayte penaunce whiche they haue taken vpon them. Blessed were he that myght kysse the edge of the cote of one of them. Oh, he that myght haue his body wrapped in one of theyr olde cotes at the oure of dethe, it were as good to hym as hys Chrystendome. &c. It apereth also by that they axed Chryste why his dys-

cyples fasted nat as well as the pharyses, that they ofte fasted when the comen people fasted nat and all apere holy. As oures faste aduent, and begyn before lent at Septuagesima/when. Laus tibi domine commeth in.

To annoit the hede what it meneth.

And concernynge the annoyntynge of the heed. &c. is ment, as afore of turnyng the other cheke and of that the lefte hande shulde nat knowe what the ryght dyd, that is that they shulde auoyde all vayne glory, and fast to god, and for the entent that God ordeyned it for, and that with a mery herte and cherefull countenaunce therby to fele the workynge of God, and to be sure of his fauoure. Suche is the meanynge, and nat to bynde them that wyll faste to anoynte theyr heed and washe theyr faces. And the maner or phrase of spekynge cōmeth of an vsage, that was amonge the Iewes, to anoynt them selues with swete and odoryferouse annoyntmentes when they were dysposed to be mery and to make good chere, as ye sehowe Marye of Bethany poured a boxe of precyouse oyntmente vpon Chrystes heade at souper.

Fastynge.

¶ As concernynge fastynge it were good that kynges and rulers dyd sette an order of soberneese amonge theyr subiectes/to auoyde derthe innumerable deseases and the great hepe of vyces that sprynge of intēperancy/and that they forbade nat onely ryote and excesse. But also all maner wanton, delycyous and customable eatynge and drynkynge of such thynges as corrupte the people and make the men more effeminate

minate then the woman, ſo that there remayneth no more to kens of a man in thē ſaue theyr berdes. Our faſſyons of eatynge make vs ſlouth full and vnluſty to laboure and ſtudy / vnſtable inconſtant and lyght manered / full of wyttes. after wytted (as we eall it) incyrcumſecte in conſyderat, hedy, raſhe, and haſty to beginne vnaduyſedly and without caſtynge of parelles the ende nat conſydered what may folowe nor the meanes wyll loked vpon / howe and by what way the maner myght be brought to paſſe tryfelers / mockers / rude / vnſauery / ieſtere mith out all maner of ſalte / and euen very apes, and Marmeſettes, and full of wanton and rebaidyſhe communycacyon and lewde geſtures. It corrupteth the wyte with falſe iudgement, and infecteth the body with luſte, and makethe the hole mā ſo vnquyet in hym ſelfe, that the bodye can nat ſyt ſtyll and reſte in one place and conſtynue in hys worke, nor the mynde perſeuer and endure in our purpoſe.

¶ Let them prouyde that ther be dylygent fyſſhynge in the ſee, and cōmaunde the ſee coſt and townes whyther fyſhe may eaſely come, to faſte fryday, ſaterday and wēſday to, if nede be, and on the fryday to eate no xhyte meate. And let the countryes whiche hane none aboundance of fyſhe, yet haue whyte meate ynough, faſt fryday & ſaterday from fleſhe only. And let thoſe contreys where ſcaſty of bothe is, faſte frydaye from fleſhe only / and eate fleſhe wenſday and ſaterday. But abſteyne from ſopper or frō dy-

ner or eate soberly those dayes. And let them so moderate theyr fastes that the people maye beare it/ a prouysyon made for the olde/ the sycke, and feble. &c. whiche faste shalbe a temporall thynge, for a temporall comen welthe onely, and nat a seruyce to God.

Then let the prestes preache fyrst the lawe truly and teache the people to se theyr synnes/ and so brynge them to repentaunce. And secondarelye the fayth of Chryste and the forgyuenes of synne thorowe fayth. And thyrdlye almose/ prayer and fastynge/ whiche are the hole lyfe of a Chrysten man, and without which ther is no Christen man a lyue. And let them preache the true vse of theyr almose, whiche is to helpe thy neyghboure with counsell, with bodye and goddes and al that is in thy power, and the true vse of prayer whiche is to brynge hys necessyte and thyne owne before God with a strong fayth in his promyses, and the true vse of fastynge which is to tame the flesshe vnto the spirite, that the soule may attende to the worde of God and praye thorowe faythe.

Almose.

Prayer.

Fastynge.

¶ By these three we kepe the spirite of God and doth contynue and also growe in ryghtwysnes and waxe perfecter and perfecter in soule and body. And yf these fayle or that we vnderstāde nat the ryght entent, we lose the spirit agayne and the ryghtwysnesse of faythe/ aud the true vnderstandynge of the scripture, and al our lernynge shalbe but darckenes. And then what a blyndenes is that, when the darckenes of hell is called

Almose. Prayer and fastynge howe necessarye.

called the lyght of heuen.

¶ As it is of almose and prayer, so it is of fastynge, iudge of all thre, where any one of them is, there are they all thre, and where any one is awaye, there is none at al, we muste haue the profession of all three euer wrytten in our hertes I muste euer loue my neyghboure and be redy to helpe, and when occasyon is offered, then do it I ought to consyder and knowe that al cometh of God, and to knowledge that same to hym in myne hert. And what so euer we nede we ought to know, that we must receaue that of God. and therfore to call euer to hym with a strong fayth. Euen so I muste euer fyght agaynste my flesshe, and therfore euer withdrawe from all that moueth it to rebelle agaynste the spyryte.

Almose. Prayer and fastynge are inseperable.

¶ So nowe fastyng standeth nat in eatynge and drynkyng onely, and muche lesse in flesshe alone But in abstynence of all that moueth the flesshe agaynste the spyryte, as longe sleapynge, ydlenes, and fylthye communycacyon and al world lye talkynge, as of couetousnes and promocyon and suche lyke, and wanton company, softe clothes, and softe beddes, and so forth, whiche are that ryght hande, and ryght eye that must be cut of and plucked out, that the hole man peryshe nat. And as ye can put no generall rule of almose or prayer, no more can ye of fastynge But I muste be all waye redye to cut of what so euer I perceaue to strength the flesshe against the spirite. And I muste haue a dylygent eye to the flesshe and hys complexyon and yf ought scape

Fastynge is nat in eatyng and drynkynge onely.

me in worde or dede, seke whence the occasyon came, and attonce out of that ryght hande and plucke out the eye.

workes make ypocrytes, yf the true entent be awaye.

¶ If this fast be truly preached, then is fastyng good/and nat afore/for makynge of ypocrytes/as Chryst wolde nat let his disciples fast before they were lerned, leste they shulde thereby haue bene no better thē the pharysyes. And thē the outwarde fastynge ordyned by the temporall rulers helpeth muche/for the weakes sake, ye and though the lande were so plēteouse that it nede nat to commaunde such fast for to auoyde derth, ye they ought to set suche vp, because of them that can nat rule them selues, for whose sakes they ought to forbyde excesses of tauerns and ale houses and ryotyng out of season. For if the people could rule them selues, what nede rulers. More ouer if any man pryuat lye shewe the prest his infyrmytyes/and the prestes se any maner of abstinence or chastysynge apte for the person, than let hym counsell hym to do for the subdewinge of the flesshe, and nat cōmaunde as a tyraunt vnder payne of dampnacyon and to make satysfaccyon. Thys wyse let hym say, brother or syster, ye bound vnder payne of deedly synne to tame youre flesshe by some maner of waye that ye syn nat agaynst God, and I knowe no better then this, my councell and my desyre therfore is, that ye vse thys tyl eyther ye haue no more nede/or tyl God shewe you some better. &c. And let the elders consyder dyligently the course of theyr youth and with wysdome/counsell

Rulers be ordeyned for them that cā nat rule them selues,

cell and dyscrete goueraunce / and helpe the yonger to auoyde the perelles and ieoperdyes whiche they haue lerned by theyr owne experyence to be in that daungerous torney.

Preacher the offyce of a true preacher.

More ouer when the people be fallen from theyr profession and from the lawe, as it shalbe impossyble for the preacher, to kepe the greate multytude to gether. if the temporal swerde be slacke aud necglygent in punyshynge open offences (as they euer haue and wylbe, saue in those poyntes onely wherin lyeth the pythe of theyr owne profyte and aduantage / and the weyght of theyr honoure and mauntenaunce of theyr dygnytyes) and when God also (as hys promyse is) hathe brought vpon them the curses of the lawe, hunger, derth, batayle, pestilēce and all maner of plages with all myslfortune and euyll lucke. Then let the true prechers be importune, and shewe the people the causes of theyr mysery and wreched aduersyte, and expounde the lawe to them and brynge them to knowledge of theyr synnes, and so bynde theyr consciences and drawe them to repentaunce and to the apoyntmente and couenaunt of the lorde agayne. As many holy prophetes, prestes and kynges in the olde testamente dyd call the people backe and brought them agayne in tyme of aduersyte, vnto the apoyntement of the lorde. And the preste, prophete, or kynge in Goddes stede smote handes with them, and toke an othe of them, to be the lordes people and to turne agayne to the lordes couenaunte,

for to

for to kepe his lawe and to beleue in his pro-
myses. And God ymedyatly withdrawe his han
de and rydde thē out of al captyuyte and daun-
ger, and be came as mercyful as euer before.

¶ But we Chryſten haue bene very ſeldome or
neuer called agayne to the couenaunte of the
lorde the lawe of god and fayth of Chryſt. But
to the couenaūt of the pope often. As he nowe
clocketh a paſe of his chekyns and wyll bothe
proue al his olde polyces. and ſeke & ymagyne
newe, practikes. And if the people come agayne
let the preſte or byſhope after the enſample of
the prophetes and hye preſtes of the Iſraelytes
take an othe in Goddes ſtede of the kynge and
lordes. And let the kynge and lordes receuyng
an othe of the people, and folowe the enſaple
of the Neniuites in faſtynge and prayeng.

¶ Some man wyll ſaye. ſeynge faſtynge is to
withdrawe all pleaſures from the body and to
punyſhe the fleſhe, then God delyteth in oure
payne takynge. &c. I anſwere God delyteth in
true obedyence and in al that we do at his com-
maundement and for the entent that he cōmaun-
deth it for. If thou loue & pyte thy neyghboure
and helpe him, thy almoſe is acceptable. If thou
do it of vayne glorye to haue the prayſe that be
longeth to God. or for greatter profyte onely,
or to make ſatyſfaccyon for thy ſinnes paſt and
to dyſhonoure Chryſtes bloude whiche hathe
made it all redye, then is thyne almoſe abhomy
nable If thy prayer be thankes in thyne herte or
callynge to God for helpe, with truſt in hym ac-

cordynge

cordyng to his promyse thē thy prayer pleseth
If thou beleue in Christes bloude for the remyssyon of synnes, and hence forthe hatest syn, that
thou punysshest thy body to flee the lustes and
to kepe them vnder that thou synne nat agayne/
then it pleaseth God excedyngely. But and yf
thou thynke that God delyteth in the worke or
the worke it selfe/ the true entent awaye/ and
in thy payne for the payne it selfe, thou arte as
ferre out of the way, as from heuen to the erthe.
If thou woldeste kyl thy body or whē it is tame
ynoughe, payne hym furder that thou were nat
able to serue God and thy neyghboure/ accordynge to the roume and estate thou arte in/ thy
sacrefyse were clene without salte and al to gether vnsauery in the tast of God, & thou madde
and out of thy wyt, but and yf thou trust in thy
worke, then art thou abhomynable.

Payne, howe God delyteth in our payne takynge.

¶ Nowe let vs loke on the popes faste. Fyrst
the entente shulde be to tame thy lustes/ nat lechery onely but pryde chefleye, wrath, malyce,
hate enuy, & couetousnes and to kepe the lawe
of God and therfore it standeth nat in meate and
drynke only, but howe they kepe goddes lawe
compare it to theyr dedes and thou shalt se. Secondarely the faste of the olde lawe was, to put
on mournynge clothes as heare or sacke, and ne
ther to eate nor drynke vnty[l] nyght, and al the
whyle to pray and to do almose dedes & shewe
mercy. And at euen they eate flesshe and what
god gaue soberly as lytle as wolde susteyne the
body, &c. The Popes fast is comenly, onely to
eate

Fast. The entent of fastynge. what it is

Fast. Hope the Iewes, faste.

faste. The popes faste.

eate no flesshe. I saye nat loke howe lene they be but consyder what tamynge of the flesshe it is to eate ten or twenty maner of fyshes dressed after the costelyest maner, and to sytte a couple of houres and poure in of the beste wyne and ale that maye be goten. And at nyght to banket with dewe (as they saye) of all maner of frutes and confectyons Mermeled, Succad. Grenegynger, Comfettes, Suger plate, with Malmesay, and Romney, burnt with Suger, Synamonde, and Cloues with Fastade, Muscadel, and Ypocras. &c. Thynke ye nat that suche dewes with drynkynge a pece of salte fysshe or a pekerell/ dothe nat tame the body excedyngly.

Fastynge. The true ententis awaye from the Popes fastynge.

Furthermore that the true entent is away bothe, fyrste by the multeplyenge of them/ for when the Iewes had loste the vnderstandynge of theyr sacrysyces and dyd beleue in the worke, then they were made vpon them, that well was he that coulde robbe hym selfe to offer most, in so muche that the prophetes cryed out agaynste them, that theyr offerynges stanke in the nose of God. And cures hade so multeplyed theyr fastynge that they coulde no lenger bere thē. At the begynnyng they were tollerable for the vaūtage. Quia leuis est labor cum lucro. But whē they had purchased ynough and ynough agayne, they became intolerable. And therfore all our monkes whose profession was neuer to eate flesshe, sette vp the Pope and toke dispensacyons bothe for that faste and also for theyr strayte rules, and made theyr strayte rules as wyde as the hodes

Monkes made the Pope a

of theyr

of theyr cowles. And as for the ypocrysy of the fratrye where they eate but inuysible flesshe, or that is interprete to be no flesshe is spoken of in other places. Another prose is that they so longe a tyme haue gyuen pardons of the meryttes of theyr fastynge, as thoughe they had done more then ynough for them selues / and of that marchaundyse haue gotten all they haue, and haue brough the knowledge of Christes bloud clene into darckenes And last of all what shal I say of the open ydolatry of innumerable fastes, of. S. Brandons fast, S. Patryckes fast. of. iiii. holy frydayes, of S. Anthones betwene S. Mary dayes, of our lady fast, euery. vii. yere the same daye that her daye falleth on in marche and thē begyne, or one yere with breade and water, and all for what purposes ye knowe well ynoughe and of suche lyke. I trowe tene thousande in the worlde. And who hathe rebuked them.

God for his dyspensacyon.

Se that ye gather you nat treasure. vpon the erthe, where rust and mothes corrupt and where theues breke vp and steale. But gather ye you treasure in heuen, where neyther rust nor mothes corrupt, and where theues nether breke vp nor steale. For wher youre treasure is, there wylbe youre hertes also.

Note

Note the goodly order of Chryſtes preachynge. Fyrſte he reſtored the true vnderſtandynge of the lawe, then the true entente of the workes. And here conſequently he rebuketh the mortal foo and ſworne enemy both of true doctryne and true lyuynge, whiche is couetouſneſſe the rote of al euyl ſayth Paule. 1. Tim. 6. Couetouſnes is ymage ſeruyſe. Collo. 3. Yt maketh men to erre from the fayth. 1. Timothe. 6. Yt hathe no parte in the kyngdome of Chryſt and God Ephe. 5. Couetouſnes hardened the harte of Pharao that the faythe of the miracles of God coulde nat ſynke into it. Couetouſneſſe dyd make Balam whiche knewe all the truth of God, to hate it, and to gyue the moſte peſtylent and poyſon counſell agaynſt it that herte could ymagyne, euen for to deſtroy it, yf it hade bene poſſyble. Couetouſneſſe taught the falſe prophetes in the olde teſtamente to enterprete the lawe of God falſlye, and to peruerte the meanynge and entente of al the ſacryfyces and ceremonyes, and to ſle the true preachers that rebuked them.

Couetouſnes what a peſtylance it is.

¶ And with theyr falſe perſuaſyons they dyd leade all the kynges of Iſrael out of the ryght waye, and the moſt parte of the kynges of Iuda alſo. And Peter in the ſeconde chapiter of his ſeconde epyſtle propheſyeth that there ſhulde be falſe teachers amonge vs, that ſhulde folowe the way of Balam (that is to ſaye for couetouſnes perſecute the truth) and thorowe couetouſneſſe with fayned wordes to make marchaun-

2. Pe. 2

when he fyndeth noughte / is heuye and ſorye for the remenbraunce of the pleaſaunt dreme. And fynally when they be moſte lotheſte to dye and hope to lyue longe then they peryſhe ſodaynlye / after the enſample of the ryche man whiche entended to make hym larger barnes and ſtore houſes. Happy therfore is he that layeth vp treaſure in heuen and is ryche in faythe and good workes, for the rewarde therto promyſed ſhall God kepe ſure for hym. No mā can take it awaye. Here is nat forboden to haue ryches. But to loue it, to truſt in it, and to be careful for it. For God hathe promyſed to care for vs and to gyue vs ynoughe and to kepe that which is gotten, yf we wyll care to kepe his cōmaundementes, what ſo euer offyce or degre thou arte in, in this worlde, do the dutye of thy offyce dylygently and truſt in God and let hym care. If thou he an huſbande mā. Eare and ſowe an huſbande thy grounde and let God alone for the reſt he wyll care to make it growe plenteouſly and to ſende ſeaſonable wether to haue it in / and wyll prouyde the a good market to ſell. &c. Luc.12.

In lyke maner yf thou be a kynge, do the offyce of a kynge and receaue the dutyes of the kynge & let God care to kepe the in thy kyngdome. Hys fauoure ſhall do more for the then a thouſande mylyons of golde / and ſo of all other. He that hathe but a lytle and is ſure that God ſhall kepe bothe hym and he, is rycher thē he which hath thouſande, & hath no other hope

then that he and it muſt be kepte with his owne eare and polycye.

Luke.14. And fynally marke one poynt in Lu. 14. none of them that refuſeth nat al that he poſſeſſeth can be my dyſcyple, that is, he that caſtethe nat awaye the loue of all worldly thynges can be no ſcoler of Chryſtes to lerne hys doctryne, Then he addeth that ſalt is good, but if the ſalt be vnſauerye or hathe loſte his vertue, what can be ſeaſoned therwith, verely nothynge. Nowe by ſalt is vnderſtãde the doctryne. and the menynge is, yf ye be couetouſe and loue worldly thynges it wyll corrupte the ſalte of your doctryne, ſo that what ſo euer you ponder therwith it ſhalbe more vnſaucry then before.

Couetouſnes maketh the ſalte of Goddes worde vnſauerye.

Mat. where your treaſure is, there are your hertes If your treaſure be in the worlde, ſo is the loue of youre hertes. And yf ye loue the worlde and the thynges of the worlde, the loue of God is nat in you, and the loue of God is the loue of hys cõmaundemẽt and he that loueth nat Godes cõmaundementes ſhall neuer preache them truelye, becauſe he louethe them nat, but ſhal corrupt them with gloſes that they may ſtande with that which hys herte loueth, and vntyll they haue a nother ſence then euer God gaue them. Ergo no couetouſe perſon can be a true prophete. It is nat for naught then that Chryſt ſo oft and ſo dylygently warneth his dyſciples to beware of couetouſnes, as of that thyng whi che he wyſt wyll had euer corrupt the worde of God and euer ſhulde.

Couetouſnes maketh A falſe prophete.

The

The lyght of thy body is thyne eye, wherefore yf thyne eye be syngle, all thy body shalbe full of lyght. But and yf thyne eye be wycked, then shall thy whole bodye be darcke. If therfore the lyght that ys in the be darckenes, howe greate is that darckenes.

Note the conclucyon with a proper symylytude. The eye is the lyght of the body and by the lyght of the eye all other members see and are gouerned. As longe as the eye seyth, hande and fote do theyr dutyes, neyther is there any feare that a man shulde stomble or fal into fyer or water. But yf the eye be blynde, all the body is blynde, and that so blynde that there is no remedye at all, set a candell before hym he seyth nat gyue hym a larterne in his hande, and yet he can nat go streyght. Brynge hym out into the sonne and poynte hym vnto that whiche thou woldest haue hym se, it boteth nat. Euen so, yf couetcusnesse haue blynded the spirituall eye and peruerte the ryght entente of the lawe of God and of the workes commaunded by God and of the sacrifyce/ceremonyes and sacramentes/and of all other ordynaunces of God (whiche entente is the spyrytual eye) then is all the doctryne darcke and verye blyndenes/ye and then howe darcke is the darckenesse, when that

Darkenes.

Couetousnes causeth Darkenes.

which is pure blyndenes is beleued to be lyght howe darcke is the doctryne of thē that teache that a man may compel God with the workes of fre wyl to gyue them his fauoure and grace/ or make God vnryghtwyse? Howe darcke is the doctryne of them whiche (to the rebuke of Chrystes bloude) teache that workes do iustefye before God and make satysfaccyō for synnes? howe blynde are they which thynke praier to be the Paterynge of many wordes. and wyll therefore nat onely be preased and prayed of the worlde, but also by the tytle therof chalēge heuen & nat by the merytes of Christes bloude Howe darcke is the doctryne of them whose fayth is onely and all together apoyntmentes whiche they them selues haue fayned betwene them and God, vnto whiche yet God neuer subscrybed. In whiche also they assygne what worke and howe muche they wyll do, and what rewarde, and howe greate God muste gyue them, or chose whether he wyll be vnryghtwyse.

Darkenes. ¶ Howe darcke is the doctrine of thē that say stydlye that the worke of the sacramentes in it selfe (nat referrynge it to stere vp the faythe of the promyses annexed to them) dothe iustefye/ and affyrme that bodelye payne for the payne it selfe (nat referrynge it eyther to the loue of the lawe of God or of theyr neyghbour) dothe please God? Howe darke, dāpnable and deuelyshe is the doctryne of them whiche nat onely thynke lucre to be the seruyce of God, but also are so ferre past al shame that they affyrme they be the

be the holy church and can nat erre, and al that they decre, muſt be an artycle of our fayth, and that it is dāpnable once to doubt or ſerche the ſcrypture whether theyr doctryne wyll therto agre or no, but ſay their decres muſt be beleued as the ſounde, howe contrary ſo euer the ſcrypture be, and the ſcrypture muſte be expounded and made agree to them. They nede nat to regarde the ſcrypture, but to do and ſay as theyr holy goſt moueth thē. and if the ſcrypture be cō trary, then make it a noſe of waxe and wreſt it this way and that way tyll it agre.

Fayth of workes was the darkenes of the falſe prophetes / out of the whiche the true coulde nat drawe them. Fayth of workes was the blynneſſe of the pharyſyes / out of the whiche neyther. Iohan Baptyſte nor Chryſt coulde brynge them And though Iohan Baptiſt pyped to thē with reaſons of the ſcrypture inuincible and Chryſt therto added myracles, yet the phareſyes wolde nat daunce. For Iohan Baptiſt (as they thought) was to madde to lyue ſo ſtrayte a lyfe, and to refuſe to be iuſteſyed therby. And as for Chryſt and his dyſcyples / the pharyſyes were muche holyer them ſelues, faſted oftener, prayed thycker, and vttered any mo wordes in theyr prayer then they. Faythe of workes is that belefe of the turkes and Iewes which dryueth them euer awaye from Chryſte. Faythe of workes hathe bene that lyght of darkeneſſe in which a great parte of vs Chryſtē haue walked euer ſēce Pelagius and Fauſts, well aboue .xii.

Faythe in worke is darkenes.

C. yeres, and euer mo and mo, and in whiche al our relygyous haue walked al and more to thys foure or fyue hundred yere, and in whiche the prestes also haue walked a longe season, the lorde brynge them out agayne

Darkenes. ¶ Fynally howe darke is the darckenes whan a pharesye and a verye Pelagyan standeth vp, and preacheth agaynne the pharesyes and the Pelagians and is alowed of all the audyence? And in conclusyon when the worlde euer sence it beganne hathe and dothe of naturall blyndenes beleue in theyr owne workes, then yt the scrypture be peruented to cōfyrme that errour howe sore are theyr hertes hardened and howe depe is that darckenes.

¶ No man can serue two maysters, for he shall eyther hate the one and loue the other, or cleaue to the one, and despyce the other, ye can nat serue God and Mammon.

Mammon what it is. ¶ Māmon is ryches or aboundaūce of goodes and Chryste concludeth with a playne symylytude, that as it is impossyble to serue two contrary maysters and as it is impossyble to be retayned vnto two dyuerse lordes whiche are enymyes one to the other, so is it impossyble to serue God and Mammon. Two maysters of one mynde and one wyll myght a man serue, for if one wyll, one mynde and one accorde be in twenty the are they al but one mayster, And two may-

mayſters where one is vnder the other and a ſub ſtytute, maye a man ſerue. For the ſeruyce of the inferior is the commaundement of the ſuperior As to ſerue and obey father, mother, huſbande mayſter and lorde is Goddes commaundement But and yf the inferyor be of a contraye wyll to the ſuperyor, and commaunde any contrary thynge then mayſte thou nat obaye. For nowe they be two cōtrary maſters, ſo God and Mammon are two cōtrary mayſters. ye two contrary Goddes. and of contrarye commaundementes.

Mammon is a God.

God ſayeth, I thy lorde God am but one, and me ſhalt thou ſerue a lone, that is. thou ſhalt loue me with al thy hert. or with thy whole herte, with al thy ſoule and with all thy myght. Thou ſhalt nether ſerue, obey or loue any thing ſaue me and that I byd the, and that as far and no farther than I byd the.

And Mammon ſayeth the ſame. For Māmon wyl be a God alſo and ſerued and loued alone

Mammon make men dyſgyſe thē ſelues.

God ſayth. ſe thou loue thy neyghbour, that thou labour with thy handes to get thy lyuynge and ſome what aboue to helpe hym.

Māmon ſayth, he is called thy neyghbour because he is ney the. Nowe who is ſo ney the as thy ſelfe. Ergo Proximus eſto tibi, that is loue thy ſelfe, and make lowde and vyle wretches to labure dylygentlye to gette the as muche as thou mayſt, and ſome ſcrappes aboue for them ſelues. Or wyll thou be perfecte: Then dyſgyſe thy ſelfe and put on a gray cote, a blacke or a pyed and gyue thy ſelfe to deuocyon: deſpyce

the worlde and take a couetous (I wolde saye contemplatyue lyfe) vpon the. Tel the people howe hote purgatory is, & what paynes there muste be suffered for small fautes. And the geue mercyfully a thousande folde for one spiritual for temporal. gyue heuen, and take but house and londe and folyshe temporal thynges.

¶ God sayeth, iudge trulye betwene thy brethren, and therfore take no gystes. Nammon sayth, it is good maner and a poynte of curtesy to take that is offered. And he that gyueth the loueth the better then suche a churle that geueth the nought, ye and thou arte more bounde to fauoure hys cause?

¶ God sayth sel and geue almose. ¶ Mâmon sayth lay vp to haue ynough to mayntene thine estate and to defende the from thyne enemyes and to serue the in thyne age.

The seruãtes of Mammon are nat of Chrystes Churche.

¶ For as muche then as God and Mammon be two so contrary maysters, that who so euer wyl serue God muste gyue vp Mammon, and all that wyl serue Mammon muste forsake God, it foloweth that they which are the sworne seruauntes of Mammon, and haue his holy spirite, and are his faythful churche, are nat the true seruauntes of God / nor haue hys spirite of truthe in them or can be hys true churche. More ouer seynge that God and Mammon be so contrarye that Goddes worde is dethe in Mammons eare, and hys doctryne poyson in Mammons mouthe / it foloweth that yf the ministers of Goddes word do fauour Mammon, they wyl so fassyon theyr

The seruaunt of Mammon is no true preacher.

speche

ſpeche and ſo ſounde theyr wordes that they may be pleaſaunt in the eares of Mammon.

Fynally alonly to haue ryches is nat to be the ſeruaunt of Mãmon, but to loue it and cleue to it in thyne herte. For yf thou haue gooddes only to mayntayne the offyce which God hathe put the in, & of the reſt to helpe thy neighbours nede, ſo art thou lorde ouer thy Mammon and nat his ſeruãt. Of thẽ that be ryche, howe ſhalt thou knowe the mayſter of Mammon from the ſeruaũt? verely fyrſt by the gettynge, ſecõdarely when his pore neyboure complayneth yf he be Nãmons ſeruaunt, Mãmon wyl ſhute vp his hert and make hym without cõpaſſyon. Thyrdly the croſſe of Chryſte wyll trye thẽ the one from the other. For when perſecucyon aryſeth for the worde thẽ wyll the true ſeruaunt of Chryſt byd Mãmon a defye. And the faythful ſeruaunt of Mãmon wyll vtter his ypocreſy, and nat onely renounce the doctryne of Chryſt, but alſo be a cruel and a ſharpe perſecuter therof, to put awaye al ſurmyſe, & that his fydelyte which he hath in his mayſter Mãmon, may opẽly appere.

To be Mãmons ſeruaunt what it is.

Mammons ſeruaunt howe is he knowen.

Therfore I ſaye vnto you, care nat for your lyues what ye ſhal eate, or what ye ſhall drynke, neyther for youre bodyes what ye ſhall put on. Is nat the lyfe more then meate, and the body more then the rayment.

He

¶ He that buyldeth a costely house euen to the tylynge, wyll nat leue there and lose so greate cost for so small a tryfle more. No more wyll he that gaue the so precyous a soule and so beutyfyl a body, let eyther of the perysshe agayne before the daye, for so small a thynge as fode or rayment. God neuer made mouthe but he made mete for it, nor body but he made rayment also Howbeit Mamon blyndeth oure eyes, so that we can neyther se nor iudge a ryght.

¶ Beholde the fowles of the ayre, howe they sow nat, nether reape nor gather into store houses, and yet youre heuenly father feadeth them, And are nat ye farre better the they? which of you with takynge thought, is able to put one cubette vnto hys stature

He that careth for the lest of hys creatures wyll muche more care for the greatest. The byrdes of the ayre and beastes preache all to vs that we shulde leue carynge and put our trust in our father. But Mammon hathe made vs so dul and so clene without capacyte that no example or argument be it neuer so vehement, ca enter the wyttes of vs, to make vs se or iudge a ryght. Fynally what a madnes is it to take so greate thought for fode or rayment, when the welthe, helth, lyfe of thy bodye and al to gether is out

Birdes and beastesteche vs to put away care.

is out of the poure. If al the worlde were thyne thou couldest nat make thy selfe one ynche lenger nor that thy stomacke shal dysgest the meate that thou putteste into it. No thou art nat sure that whiche thou puttest into thy mouth shal go thorowe the or whether it shal choke the. Thou canst nat make when thou lyest or syttest downe that thou shalt aryse agayne, or when thou sleapest that thou shall awake agayne or that thou shuldest lyue one houre lenger. So that he which cared for the when thou couldest nat care, muste care for the styl or else thou shuldeste peryshe. And he wyll nat care for the to thy soules profyte/yf thou mystrust hym and care for thy selfe

And for rayment why take ye thought. Beholde the lylyes of the felde, howe they growe, they labour nat, nether spynne. And yet I saye to you that euen Salomō ī al hys glory was nat apparayled lyke one of thē, wherfore if the gras whiche is to day in the feldes and to morowe shall be cast in to the furnace, God so clothed howe muche more shal he dothe same vnto you, O ye of litle fayth.

¶ Nat only fowle and beast, but also tre, erbe, and al the flowres of the erthe do cry vnto vs to trist God to cast awaye all care that is coupled with Care

with couotousnesse of more then suffyceynte to beare the charges which we haue in our handes by the reason of the state we be in the worlde. and all care that is anexed with mystruste that God shulde nat mynytter ynough to beare all our charges, yf we endyuer our selues to kepe his cōmaūdemētes and to do euery mā his craft or offyce he is in truly/and(whē God to proue vs, sofferyth vs to haue nede of our neyboures) we fyrst compleyne to God, and desyre hym to prepare the hertes of our neyghboures agaynst we come to desyre theyr helpe.

Mammon. ¶ But Māmon pypeth another songe, sayenge yf thou shuldeste make no nother maner of laboure for a benefyce, then as yf thou careddest nat whether thou haddest it or haddest it nat, it wolde be longe or thou gatteste one, all wolde be take out of thyne hande. ℣ I answere, as the laboure was to get it, suche shalbe thy behauor in it, as thou flatteredest to haue it, so shalt thou in it. And as thou boughteste and soldeste to get it, so shalte thou sell in it to be fauoure and to be set by in the worlde. If thy pryncypal entent that thou sekeste a benefyce for, be lucre/then

Actes. 8. take hede to the ensāple of thy fore father Symon magus / Let thy care therfore be to do thy offyce that God putteth the in truly, and the blessynge that he coupleth therto that take with thankes, and neyther care nor couet farther.

Take no thought therfore sayenge, what shal we eate or what sha

we drynke, or what shall we put on? al these thynges the hethen seke. Ye and youre heuenly father knoweth that ye nede al these thinges. But seke fyrst the kyngedome of God and the ryghtwysnesse therof and all these thynges shalbe mynystredvnto yon.

¶ Be nat lyke the hethen whiche haue no truste in God nor hys worde / nor beleue any lyfe to come / let them vexe them selues and eche be a deuell to another for worldlye thynges. But comforte thou thy selfe with the hope of a better lyfe in an other worlde, euer assured that thou shalte haue here suffycient, onely yf thou kepe couenaunt with the lorde thy God / and seke his kyngedome and the ryghtwysnesse ther of aboue all thynges. The kyngdome of God, is the gospell and doctryne of Chryste. And the ryghtwysnes therof, is to beleue Chrystes bloude for the remyssyon of synnes. Out of whi che ryghtwyseneſſe springeth loue to God and thy neyghbour for his sake, which is also ryghtwysneſſe as I haue sayde afore, so farre as it is perfecte, and that whiche lacketh is subplyed by fayth in Goddes worde, in that he hathe promysed to accepte that, tyl more come Then folowe the outwarde ryghtwyseneſſe of workes by the whiche and dylygent recordynge of Goddes worde together, we growe and waxe

Couenaunt kepe couenaunt with God and he shall kepe pro myse with the.

Kyngdom of heuen what.

Ryghtwysnes of the

kyngdome of heuen what it is.

waxe perfecte & kepe our ſelues from goynge backe and loſynge the ſpyte agayne.

And theſe haue our ſpyrytualty with theyr corrupte doctryne myngled to gether that is to ſay, the ryghtwyſnes of the kyngdome of God, which is fayth in Chryſtes bloude, and the outwarde ryghtwyſnes of the members that we aſcrybe to the one that perteyneth to the other.

¶ Seke the kyngedome of heuen therfore and the ryghtwyſneſſe of the ſame, and be ſure thou ſhalte euer haue ſufficient, and theſe thynges ſhalbe mynyſtred vnto the. that is to ſaye, ſhall come of theyr owne accorde by the promyſe of God, ye Chryſt promyſeth the an hunderfolde euen in thys lyfe, of all that thou leueſt for his ſake. If that were true wolde ſome ſaye, who wolde nat rather ſerue hym then Mammon? yet it is true. For fyrſt if thou be ſeruaunt of Mammon thou muſt kepe thy God, and thy God nat the. And euery man that is ſtronger then thou wyll take thy God from the. Moreouer God wyll take ether the from thy Mammon, or thy Mammon from the, yet thou woldeſt, to aduēge hym ſelfe of thy blynde vnkyndnes, that when he hathe made the and geuen the all. thou forſakeſt hym and ſerueſt his mortall enemye. But yf thou folowe Chryſte, all the worlde (and let them take all the deuelles in hell to theyr) ſhall nat be able to dyſapoynte the of a ſuffycyent lyuynge. And thoughe they perſecute the from houſe to houſe a thouſande tymes, yet ſhal god prouyde the of another with all thynges ſuffycyent

cient to lyue by. Nowe compare the surety of his with the incertaynty of the other, and then the blessed ende of thys (that heuen is promysed the also) with the myserable depertynge from the other so sore agaynste thy wyll, then the desperacyon that thy herte feleth that thou art al redy in hell. And thē may nat this be well called a thousande folde more then the other?

Care nat then for the daye folowynge, but let the daye folowynge care for it selfe. For the daye that is present, hathe euer ynoughe of his owne trouble.

If thou loke well on the couenaunt that is betweene the and thy lord God, on the one syde and the temptacyons of the worlde, the flesshe and Satan on the other / thou shalte sone perceyue that the daye present hathe euer ynoughe to be cared for / and for whiche thou muste crye instantlye to God for helpe also / thoughe thou do thy best. Nowe then seynge the daye present is ouer charged with her owne care / what madnesse is it to lade vpon her also the care of the day folowynge, ye the care of a yere, ye of .xx. yere, or as thoughe thou neuer entendest to dye and to tormēt and vexe thy soule thorowe mystruste and vnbelefe, and to make thy lyfe sowre and bytter and as vnquyete as the lyfe of the deuelles in hell.

¶ Therfore care daye by daye / and houre by

houre erneſtlye to kepe the couenaunt of the lorde thy God and to recorde therin daye and nyght and to do thy parte vnto the vttermoſte of thy power. And as for Goddes parte let hym care for it hym ſelfe, and beleue thou his wordes ſtedfaſtlye and be ſure that heuen and erthe ſhall ſoner peryſhe then one iote byde be hynde of that he hath promiſed. And for thyne owne parte alſo, care nat of that maner / as though thou ſhuldeſt do all alone. Naye. God hathe fyrſt promyſed to helpe the. Secondarely to accept thyne hert, and that lytle that thou art able to do, be it neuer ſo imperfecte. Thirdly though wynde, wether and the ſtreame cary the cleane cõtrary to thy purpoſe, yet becauſe thou bydeſt ſtyll in thy profeſſyon / redy to turne the ryght courſe as ſone as the tempeſte is a lytle ouer blowne, God promyſeth to forgyue that. and nat the leſſe to fullyll his promyſes of one iote. ☞ ✻ ☜

Tempte. why God letteth his chyldren be tẽpted with aduerſite.

Dothe Chryſte ſo defende his, that they neuer come in daunger of trouble? yes they come in to ſuche ſtraytes ofte that no wytte nor reaſon can ſe any waye out / ſaue fayth onely is ſure that God hathe and wyll make a way thorowe. But that temptacyon is but for an houre to teche them / and to make them fele the goodnes of theyr father / and the paſſyons of theyr brethren and of theyr mayſter Chryſt alſo. It is but as a louynge mother / to make her chylde to perceaue and fele her kyndenes (to loue her agayne and be thankfull) letteth it hunger in a mornynge

mornynge. And when it calleth for his breakfast maketh as she herde nat, tyll for payne and impacience it begynneth to crye a good. And thē she stylleth it and geueth it al that it asketh and more to/to please it. And when it is peased and begynneth to eate, and reioyseth and is glade and fayne/she asketh, who gaue the that/thy mother, & yt sayth ye. Thē sayth she. Am nat I a good mother that giueth the al thynges, and it answereth/ye. And she asketh, wylt thou loue thy mother. &c. And yt sayth ye, and so cōmeth it to the knowledge of hys mothers kyndenesse/and is thankful. Suche is the temptacyon of Chrystes electe, and other wyse nat. ¶ Here is nat forboden all maner of care, but that worldly and deuelyshe care that springeth of an inordinant loue to worldly thynges, and of mistruit in god. As for an ensample. I couet inordinatly more then sufficient, or but euen that I haue nede of. And it (because I mystruste God and haue no hope in hym, & therfore pray nat to hym) cōmeth nat. Then I mourne/sorowe and pyne awaye/and am whole vnquyet in myne herte. Or whether I haue muche or but sufficient, and loue it inordinatly, then I care for the kepynge. And because I mystruste god and haue no hope in hym, that he wyl helpe me therfore when I haue locked dores, chambres and cofers. I am neuer the nere at rest, but care styl and cast a thousande perelles. of which the moste parte were nat in my myght to aduoyde thoughe I neuer slepe. And where thys care is,

what care is forboden.

there can the worde of God haue no restynge place, but it is choked vp as sone as it is sowne

Care, what care euery man ought to haue.

¶ There is a nother care that spryngeth out of the loue of God for euery loue hathe here care and is a care to kepe Goddes cõmaundemẽtes This care muste euery man haue. For a man leueth nat by bredeonely / but muche more by euery worde that procedeth out of the mouth of God. The kepynge of Goddes commaundemẽt is the lyfe of a man, as wel in this world as in the world to come. As chylde obey father and mother, that thou mayst longe lyue on the erthe. And by father an mother is vnderstande all rulers, whiche yf thou obeye, thy blessynge shalbe longe lyfe, and contrarye if thou disobeye, short lyfe, and shalt eyther perishe by the swerde or by some other plage, and that short lye. And euen so shall the ruler, yf he rule nat as God hathe cõmaunded. Opresse thou a wedowe and fatherles chyldren (sayeth God) and they shal cry to me, and I wyl here theyr voyce and then wyll my wrathe waxe whote, so that I wyll smyte you with swerde, and youre wyues shalbe wydowes and your chyldren fatherles.

Goddes cõmaundement is mannes lyfe.

Exod. 20.

why God soffereth tyraũtes to prospere.

¶ Some wyll say, I se none more prosper or longer continue then those that be moste cruell tyrauntes, what then? yet say I that God abydeth euer true. For where he setteth vp a tyraunt and contynueth hym in prosperite, it is to be a scourge to weked subiectes that haue forsaken the couenaũt of the lorde theyr god. And vnto thẽ his good promyses pertayneth,

saue

saue his curses only. But yf the subiectes wold turne and repēt and folowe the wayes of God, he wolde shortely delyuer them. Howe be it yet where the superyor corrupteth the inferyor whiche else is dysposed ynough to goodnesse, God wyl nat let them longe continue.

Exposition

¶ An expositi-on of the.vij.Chapter.

IVdge nat, that ye be nat iudged. For as ye iudge, so shal ye be iudged. And with what mesure ye meate with the same shall it be mesured to you agayne, why lokest thou on the mote that is in thy brothers eye, and markest nat the beame that is in thyne owne eye? Or howe canst thou saye to thy brother. Let me plucke out the mote out of thyne eye, and beholde, there is a beame in thyne owne eye? Thou ypocrit, plucke fyrst the beame out of thyne owne eye, and thē thou

shalte se clerlye to plucke the mote out of thy brothers eye.

Iudgynge.

¶ Thys is nat mente of the temporall iudgementes, for Chryste forbade nat that, but ofte dyd stablyshe it, as do Peter & Paule in theyr Epistles also. Nor here is nat forboden to iudge those dedes whiche are manyfest agaynst the lawe of God, for those ought euery Chryste man to persecute, yet muste they do it after the ordre that Chryst hathe set. But when he sayth. Ypocryte, cast out first the beme that is in thyne owne eye, it is easie to vnderstande of what maner of iudgynge he meaneth. ¶ The ypocrites wyll haue fastynges, prayenges, knelynge, crouchynge, duckynge and a thousande ceremonyes of theyr owne inuēcyon. And who so euer do nat as they do, they coūte hym a dāpned soule by and by. To Chryste they say, why faste nat thy disciples, as the Pharesyes do, why plucke they the eares of corne and rubbe them in theyr handes (though they dyd it compelled with pure hunger) and do that is nat lawfull on the Sabothe day? why breake ye the tradicions of our elders/and washe nat whē ye syt downe to meate? ye and why doest thou thy selfe heale the people vpon the holy daye? why dyddest thou nat onely heale hym that was bedred. ¶ S. yeres, but also baddest hym bere hys bed away vpon the saboth daye? Be there nat workynge dayes ynowe to do good dedes to the prayse of God, and proffyte of thy neyghboure, but

what iudgynge is rebuked.

that

that thou muſt breake thy Sabothe daye? He can nat be but a dampned perſon that breketh the holy daye / and deſpyſeth the ordinaunce of the holy churche.

¶ He eateth butter a frydayes without diſpẽſacion of our holy father the pope, ye & kake breade made with mylke and egges to / and whyte meate in lent, he taketh no holy water when he cõmeth to the churche, he hereth no maſſe from ſonda ye to ſonday. And eyther he hathe no bedes at al, or elſe thou ſhalt nat here a ſtone clynke in the hande of hym, nor yet his lyppes wagge all the maſſe and matens whyle. &c. O ypocrite, caſt out fyrſt the beme that is in thyne owne eye, and then thou ſhalt ſe better. Thou vnderſtandeſt all Goddes lawes falſly / and therfore thou kepeſt none of them truely / his lawes require mercy and nat ſacrifice. More ouer thou haſte a falſe entent in all the workes that thou doeſt, and therfore are they al dampnable in the ſyght of God. ypocrite caſt out the beame that is in thyne owne eye, lerne to vnderſtande the lawe of God truly, & to do thy workes a ryght and for the entent that God ordeyned them. And then thou ſhalt ſe whether thy brother haue a mote in his eye or nat / and yf he haue howe to plucke it out / and elſe nat.

The beame

¶ For he that knoweth the entent of the lawe and of workes though he obſerue a thouſande ceremonyes for his owne excerciſe, he ſhal neuer cõdempne his brother or breake vnite with hym in thoſe thynges which Chryſt neuer commaunded

Ceremonies, he that breaketh vnite for Zele of ceremonyes

vnderstandeth nat Goddes lawe.

maunded, but lefte indifferent. Or yf he se a mote in his brothers eye, that he obserueth nat with his brethren saue certen ordinaūce made for a good purpose because he knoweth nat the entent, he wyl plucke it out fayre and softely and enstructe hym louyngely, and make hym wel cōtent, which thynge yf our spiritual wolde do men wolde nat so abhorre to obey theyr tyrannye. But they be ypocrites and do and cōmaunde all theyr workes for a false purpose/ and therfore iudge, slee and shede theyr brethrens bloude mercyleslye. God is the father of all mercy, and therfore gaue nat ypocrytes suche absolute power to compelle theyr brethren to obey what they lyst or to slay thē with out pytye, shewynge eyther no cause of theyr cōmaundementes at all, but so wyll we haue it/ or else assignynge an entent dampnable and contrary to all scripture. Paule. Ro. xiiii. sayeth to thē that obserued ceremonyes, that they shulde nat iudge them that dyd nat, for he that obserueth and knoweth nat the entēt iudgeth at once, and to them that obserued nat that they shulde nat despyse thē that obserued, he that obserueth nat, ought nat to despyse the weknes or ignoraunce of his brother, tyll he perceaue that he is obstynate and wyll nat lerne. More ouer suche measure as thou geuest, thou shalte receaue agayne, that is, yf thou iudge thy neyghboure. God shal iudge the, for yf thou iudge thy neyghboure in suche thynges/ thou knowest nat the lawe of god, nor the entent of workes/ and arte therfore condempned of god.

Ceremonyes.

Measure.

Gyue nat that holy thynge vnto doggcs, neyther caſte your perles be fore the ſwyne, leſt they treade them vnder their fete, and the other turne agayne and all to teare you.

¶ The dogges are thoſe obſtinate and indurate, whiche for the blynde ȝele of theyr leuen/ wherwith they haue ſowred bothe the doctryne and alſo the workes, malycyouſly reſyſte the truthe and perſecute the mynyſters therof, and are thoſe wolues amonge whiche Chryſte ſendeth his ſhepe, warnyng them/nat onely to be ſyngle and pure in theyr doctrine, but alſo wiſe and cyrcumſpecte and to beware of men. For they ſhulde brynge them before iudges and kynges and ſlaye them/thynkynge to do God ſeruice therin, that is as Paule to the Romaynes teſtifyeth of the Ieſwes, for blynd ȝele to theyr owne falſe and fayned ryghtwyſneſſe/ perſecute the ryghtwyſneſſe of God. Dogges.

¶ The ſwyne are they which for all they haue receaued the pure Goſpell of Chryſt, wyll yet contynue ſtyll in ſynne, and roule them ſelues in the podel and myer of theyr olde fylthye cō uerſion, and bothe before the ignoraunt and alſo the weake, vſe the vttermoſt of theyr libertye, enterpretynge it after the largeſt faſhyon/ and moſte fauoure of the fleſhe, as it were the popes pardon, and therwith make the truthe euyll ſpoken of/ that thouſandes whiche elſe Swyne.

myght haue bene eaſely wonne, wyll nowe nat once here therof and ſtere vp cruell perſecucion, whiche els wolde be muche eaſyer, ye and ſomtyme none at al. And yet wyl thoſe ſwyne, when it cōmeth to the poynte abyde no perſecucion at all. But offer them ſelues wyllynge euen at the fyrſte chope for to deny yet they be ſcaſly appoſed of theyr doctrine. Therfore lay fyrſt the lawe of god before them, and cal them to repentaūce. And yf thou ſe no hope or mendynge in thē, ſeaſe there and go no further, for they be ſwyne. ¶ But alas, it euer was and ſhal be that the greater nombre receyue the wordes for a newneſſe and curioſite (as they ſay) and to ſeme to be ſomwhat & that they haue nat gone to ſchole in vayne. they wyll forthe with, yer they haue felte any chaunge of lyuynge in them ſelfe, be ſcholemayſters and begyn libertie, an practiſe openly before theyr dyſcyples. And when the Phareſeys ſe theyr tradicions broken they rage and perſecute immediatly. And then our newe ſcholemayſters be neuer grounded in the doctrine to defende theyr doynges nor rooted in the profeſſion of a newe lyfe to ſuffer with Chryſte. &c. ☞✠☜

☞Axe and it ſhalbe gyuen you, ſeke and ye ſhal fynde, knocke and it ſhal be opened vnto you. For all that axe receyue, and he that ſeketh fyndeth, and to hym that knocketh it ſhalbe

opened

opened. For what man is it a monge you, yf his ſonne axed hym breade, that wolde proffer hym a ſtone? Or yf he aſked hym fyſſhe, wolde he offer hym a ſerpent. If ye then whiche are euyll knowe to gyue good gyftes to youre chyldren, howe muche more ſhal youre father which is in heuen, gyue good thynges to them that aſke hym.

¶ Fyrſte note of theſe wordes, that to pray is Goddes commaundement, as it is to beleue in god, to loue God or to loue thy neyghboure, and ſo are almoſe and faſtynge alſo. Neythe is it poſſible to beleue in God, to loue hym or to loue thy neyboure. But that prayer wyl ſpringe out ther hence immediatly. For to beleue in God, is to be ſure that all thou haſte is of hym and all thou nedeſt muſte come of hym, whiche if thou do thou canſt nat but cõtinually thanke hym for his benefytes whiche thou continually without ceaſynge receaueſt of his hande / and therto euer crye for helpe, for thou arte euer in nede, and canſte no where els be holpen. And thy neyboure is in ſuche neceſſite alſo. wherfore yf thou loue hym, yt wyl compelle the to petye hym, and to cry to God for hym contynually, and to thanke as well for hym as thy ſelfe.

Prayer is a commaundement.

Beleue. To beleue in God. what.

Secon

Luke.18. Secondarely, thys heapynge of so many wordes to gether, axe, seke and knocke, signify that the prayer must be cõtinuall, and so dothe the parable of the wedowe that sued to the weked iudge, and the cause is, that we are euer in cõtinual necessite (as I sayd) and all our lyfe but euen a warre fare and a perpetuall batayle In whiche we preuayle as longe as we pray, & be ouercome assone as we ceasse prayenge / as Israel ouercome the Amalechites. Exodi. xvii. as longe as Moses helde vp his handes in prayer, and assone as he had let downe his handes for weryenesse, the Amalechites preuayled and had the better. Chryste warned his disciples at his last supper to haue peace in hym, affirminge that they shulde haue none in the worlde. The false prophetes shall euer impugne the faythe in Christes bloude, and enforce to quenche the true vnderstandynge of the lawe, and the ryght meanynge and entent of all the workes commaũded by god, whiche fyght is a fyght aboue all fyghtes. Fyrst they shalbe in suche nomber that Christes true dyscyples shalbe but a small flocke in respecte of them. They shall haue workes lyke Christes, so that fastynge, prayer, pouerte, obedyence and chastyte shalbe the names of theyr professyon. For as Paule sayth to the Corinthians, the angelles or messengers of Sathan shal chaũge thẽ selues in to angelles or messengers of lyght and truthe. They shall come in Chrystes name, & that with signes and myracles, and haue the vpper hande also / euen to

Prayer. By prayer we wynne the victorye onely, and therfore is it of all thynges moste necessarie.

False prophetes what theyr weckednes is.

Mare. xiii.

to deceaue the vere electe if it were possible. Ye and beyonde al this, yf thou get the victory of the false prophetes, & plucke a multitude out of theyr handes, there shal immediatly ryse of the same and set vp a newe false secte agaynste the. And agaynst al these Amelechites, the only remedy is to lyfte vp the handes of thy herte to God in continuall prayer, whiche handes, yf thou for werynes once let fal/ thou goest to the worsse immediatly. Then beside the fyght and cōflycte of the sottle sophistrie, false myracles desguysed and ypocretishe work3 of these false prophetes, cōmeth the dogges and wolues of theyr disciples with the seruauntes of Mammon and the swyne of thyne owne scolers, agaynste which all thou hast no nother shylde or defence but prayer. Then the syn, and luste of thyne owne flesshe. Sathan and a thousande tēptacions vnto euyll in the worlde, wyl eyther dryue the to the castell and refuge of prayer or take the prisoner ondoutedly. Last of all thy neyghboures necessite and thyne owne wyl cōpel the to cry Father which art in heuen gyue vs our dayly breade, though thou were as ryche as kyng Salomō. For Christ cōmaūdeth the ryche as well as the pore, to cry to God cōtinually for theyr dayly breade. And if they haue no suche nede, thē is Chryst a deceauer and a mocker, what nede I to praye the to gyue or lende me, that is in myne owne possession all redy? Is nat the fyrst cōmaundemēt, that there is but one God, and that thou put thy whole trust in hym whiche

Mat. 24.

The ryche must praye for dayly breade.

whiche yf it were wrytten in thyne herte thou shuldest easely perceyue, and though thou haddest as many thousādes as Dauid lefte behinde hym and Salomon heaped mo to them, that thou haddest no more thē the pore begger that goeth frō dore to dore, ye and that the begger (yf that cōmaundement be wrytten in his hert) is sure, that he is as ryche as thou. For fyrst thou muste knowledge that thou haste receyued that great treasure of the hande of God, wherefore when thou fettest an halfe peny therof thou oughtest to geue God thankes in thyne herte for the gyfte therof. Thou muste confesse also that God only hathe kepte it and the that same nyght, and euer before, or els be an ydolater and put thy trust in some other thynge thē God And thou must cōfesse that god only must kepe it and the, the day and nyght folowynge and so continually after, and nat thyne owne wytte or power, or the wytte or power of any other creature or creatures. For yf God kepe it the nat, it wolde be thyne owne distruction & they that helpe the to kepe it, wolde cut thy throte for it. There is no kynge in Chrystendome so well beloued, but he hathe ynowe of his owne euyll subiectes (yf god kepte them nat downe with feare) that wolde at one houre rise vpon hym and slee him to make hauoke of al he hath who is so welbeloued thorowe out al Englāde but that there be ynowe in the same paryshe or nye about that wolde, for his good wil he hym to hel if they could, and wolde with theyr han-

des

des destroye hym, if god kepte hym nat and dyd cast feare on the other. Nowe then if god muste euer kepe it the and thou muste dayly receyue it of his hande (as a pore man dothe receyue his almose of a nother man) thou arte in no more suretye of thy dayly brede, no though thou were a cardinal, then the poreste is, wher fore howe so euer ryche thou be, yet must thou euer cry to God for thy dayly brede. So nowe it is a commaundemēt to praye ancōtinually/ shorte, thycke and ofte as the psalmes be and all the prayers of the Byble.

¶ Fynally the thyrde is that we be cōmaunded to pray with fayth & truste and that we beleue in the lorde our God, and doute nat in his promyses, vnto whiche Chryst enduceth vs with an apte similitude sayenge. If ye beynge euyl can yet gyue good thynges vnto youre chyldren/ howe muche more shall God fulfyl his promises of mercy vnto his chyldren if they crye vnto hym? he is better and more mercyfull then all men, wherfore seynge God commaundeth the to pray, and for as muche as thou haste so great necessite so to do, and because he is mercyfull and hathe promysed and is true and can nat deny his owne wordes. Therfore pray, and whē thou prayest, loke nat on thyne vnworthynesse but on his commaundement, mercy and goodnesse, and on his truthe and fayth fulnesse/and beleue stedfastly in hym. More ouer what so euer thou hast done/ yet yf thou repent & wylt amende, he promyseth that he wyll nat thynke on thy

Fayth must be ioyned of our prayers.

on thy syñes. And though he differ the, thynke it nat longe nor faynt in thy fayth or be slacke in thy prayer. For he wyl surely come and gyue the more then thou desyrest/though he differre for thy proffyte/or chaunge thy requeste in to a better thynge. ☞✠☜

☞ Al thynges therfore what so euer ye wolde men shulde do to you so do ye to them. This is verelye the lawe and the prophetes.

¶ This is a shorte sermone, that no man nede to complayne that he can nat for the length beare it awaye. It is so nye the/that thou nedest nat to sende ouer see for it. It is within the, that thou nedest nat to be importune vpon mayster doctor sayenge/syr I pray you/what saye ye to this case and to that/and is nat this lawful/and may I nat so do and so wel ynough? Axe thyne owne consience what thou mayste or oughe to do, woldest thou men dyd so with the, then do it, woldest thou nat be so dealte with, then do it nat. Thou woldest nat that men shulde do to the wronge or oppresse the. Thou woldest nat that men shulde do the shame and rebuke/lye on the, kyll the/hyre thyne house from the, or tyce thy seruaunt awaye/or take agaynste thy wyll oughte that is thyne. Thou woldeste nat that men shulde sell the false ware when thou putteste them in truste to make it readye or laye it out for them/nor thou woldest nat that men

shulde

✠ Doutes howe to soyle doutes.

al other men the company of women? what do ye with whores openly in many contreyes, and with secret dispensacions to kepe concubines? why corrupte ye so muche other mennes wyues? and why be there so many Sodomites amonge you? ☞✕☞✕☜

¶ Youre charite is mercyleſſe to the reſte of the worlde to whome ye may gyue nought agayne and onely lyberall to your ſelues (as is the charite of theues) xxx. or fourtye of you to geyther in one denne, amonge whiche yet are nat many that loue thre of his neyghboures hertelye. Charite.

¶ Youre faſtynge maketh you as full and as fatte as youre hydes can holde/beſyde that ye haue a diſpenſacyon of youre holy father for youre faſtynge. Faſtynge.

☞:✕:☜:✕:☞

¶ Youre prayer is but patterynge without all affeccyon. Youre ſyngynge is but rorynge to ſtretche out youre mawes (as do your other geſtures and ryſynge at mydnyght) to make the meate ſinke to the botome of the ſtomacke that ye may haue perfecte dygeſtion, and be redy to deuoure a freſhe agaynſt the nexte refeccion. Prayer.

¶ Ye ſhall knowe them by theyr frutes. Fyrſt thornes beare no grapes nor bryers fygges. Alſo if thou ſe goodly bloſſomes in them and thynkeſt there to haue fygges, grapes, or any frute for the ſuſtenaunce or conforte of man, go to them in tyme of nede, and thou ſhalte fynde nought an all. Thou ſhalte fynde. for ſouthe I haue no goodes nor any thynge proper, or that is myne owne. It is the couentes. I were a theſe Thornes beare no fygges.

yf I gaue it my father what ſo euer nede he had It is ſayut Edmõdes patrimony. Saynt Albons patrimonye. Saynt Edwardes patrymony the gooddes of holy churche. It may nat be mynyſ ſhen nor occupyed vpon lay and prophane vſes. The kynge of the reame for al that he defendeth them aboue all other, yet getteth he nought what nede ſo euer he haue ſaue thẽ only when he muſte ſpende on theyr cauſes all that they gyue withall that he can get beſyde of his pore comẽs. If the kynge wyl attempte to take ought from them by the auctoryte of his offyce for the defẽce of the reame. Or yf any man wyll enter at them otherwyſe then they luſte thẽ ſelues, by what lawe or ryght it be, they turne to thornes and bryers, and waxe at once rougher then a hedgehogge, and wyll ſprynkle them with the holy water of theyr malediccions as thycke as hayle, and brethe out the lyghtenyng of excommunicacion vpon them, and ſo conſume them to pouder.

A corrupte tre beareth no good frute.

¶ More ouer a corrupt tree can beare no good frute. That is where they haue frute that ſemeth to be good, go to and proue it, and thou ſhalte fynde it rotten/or the kernell eaten out/and that it is but as a holowe nutte. For fayth in Chriſt (that we and al our workes done within the compaſe of the lawe of God, be accepted to God for his ſake) is the kernell, the ſwetnes and the pleaſaunt bewty of all our workes in the ſyght of God. As it is wrytten Iohan. vi. Thys is the workes of god, that ye beleue in hym

Fayth is the kernall of all our good frutes.

hym whome he hath sent. This fayth is a worke whiche God nat onely worketh in vs, but also hathe therin pleasure and delectacyon, and in all other for that faythes sake.

Fayth is the lyfe of man as it is wrytten. Iustus ex fide vivit, out of whiche lyfe the pleasantneste of all his workes spryngeth. As for an ensample, thou arte a shoumaker whiche is a worke with in the lawes of God, and sayeth in thyne herte. Lo God, here I make a shue as truely as I wolde for my selfe, to do my neyghboure seruyce, and to get my lyuynge in trueth with the laboure of myne handes as thou commaundest, and thanke the that thou haste gyuen me this crafte and makest it luckye that I gette my lyuynge therwith, and am surelye persuaded that bothe I and my worke please the. O father, for thy sonne Iesus sake. Lo nowe thys fayth hathe made this symple worke pleasaunt in the syght of God. ✠:☞:✠:☜

Fayth maketh the worke good and acceptable

¶ Another ensample, thou takest a wyfe and sayest. O father, thou nat onely permyttest thys but also commaundest all that burne and haue theyr myndes vnquyeted, to marry for feare of fornicacion and so forth. And father I promyse the to loue thys woman truelye and to care for her, and gouerne her after thy lawe, and to be true to her, and to stande by her in all aduersites and to take in worthe as well the euyll as the good and to brynge vp the frute that thou shalte gyue me of her, in thy feare, and teache it to knowe the. ☞✠☜✠☞

Moreouer

Moreouer as concernynge the acte of Matri mony, as whē thou wylt eate, thou blessed god and receyuest thy dayly fode of his hande accordynge to the fourte peticyon of thy Pater noster, and knowlegest that it is hys gyfte, and thankest hym, beleuynge hys worde, that he hathe created it for the to receyue it with thankes by the which worde and prayer of thanke thy meate and drynke is sanctifyed. 1. Timot. 4. Euen so thou sayest. Father this I do, nat onely at thy permyssyon whiche is ynough to please the with all, but also at thy commaunde ment, and haue bounde my selfe hereunto, to kepe my soule from synnynge agaynst the, and to helpe my neyghbour that she synne nat also and promyse the to kepe this profession truly/ and to norysshe the frute that thou shalte gyue me in the feare of the and in the fayth of thy sonne Iesu, and so thankest the lorde for hys gyftes. Howe is thy worke thorowe this fayth and thākes pleasant & acceptable in the syght of God. And so was the genderynge of Iacob in fayth/and of Samuel, and many other. And the geuynge sucke was a good worke, and so was the dressynge of them by the fyre. And whā oure lady conceyued Chryste thorowe fayth, was nat that a good worke? what yf God whan she doubted and asked (by what maner she shulde conceaue hym) had commaunded her to conceaue hym of Ioseph or of some other man, had nat that worke done in obedyence and fayth/ bene as good a worke?

The

¶ The wyll that Abraham had to slee Isaac, and al that he dyd tyl he came at the very point to slaye hym/were good workes and so had bene the slayenge also. And Abraham was sure that he pleased God hylye/ and as well as in any other worke, and had as depely synned yf he had bene disobedient therin, as thoughe he had done any other cruell dede forboden by God, ye but shomakynge is nat commaunded by God, yes and hath the promyse of God annexed therto. For God hathe cõmaunded me for the auoydynge of synne to do my brethren seruise/ and to lyue therby/ and to chose one estate or other (for if thou woldest receyue only of thy brethen and do nought agayne thou were a thefe and an extorcyoner & a tyraunt) And I chose shomakynge, or receaue it at the obedience of myne elders. Nowe haue I goddes commaundement to worke therin trulye, and his promyse annexed therto, that he wyll blesse myne occupacion and make it lucky and frutful to brynge me an honest lyuynge, worke I nat nowe at goddes cõmaundement and haue his promyse that it pleaseth hym?

Handy crattes are the cõmaũdement of God.

¶ Note this also. Fyrst my crafte is goddes cõmaundemẽt. Secõdarely I beleue and am sure that my worke pleaseth god for Chrystes sake Thyrdlye my worke is profytable vnto my neyghbour. & helpeth his necessite. Fourthlye I receyue my rewarde of the hãde of God with thankes, and worke surely certefyed that I please God in my worke thorowe Christe and

that

that god wyl gyue me my dayly breade therby
¶ But yf thou examyne theyr doctryne / thou
shalt fynde that this fayth is awaye in all theyr
frutes, and therfore are they worme eaten and
shales without kernelles.

Note. Note agayne, the turkes and Iewes gyue almose as wel as we and as muche, and yet abhominable for lacke of fayth and knowledge of the true entent, what sayth the texte, he that receyueth a prophete in the name of a prophete shall haue the reward of a prophete. That is, because thou aydest hym in preachyrge of Chrystes word, thou shalt be partaker with him and haue the same reward. And he that receyueth a disciple in the name of a disciple, shall haue &c. And he that gyueth one of these lytle ones but a cuppe of coulde water for my name sake shal haue his reward. If a kyng minister his kyngedome in the fayth of thys name, because hys subiectes be hys brethren and the price of Chrisis bloude, he pleseth God highly and yf this fayth be nat there / it pleaseth hym nat. And yf I sowe a shue truely in the fayth of his name, to do my brother seruice / because he is the pryce of Chrystes bloude / as pleaseth God. Thus is fayth the goodnes of al workes.
¶ Fynally when God gyueth, and I receyue with thankes. is nat God as well pleased / as when I gyue for his sake and he receyueth? A true frende is as glad to do his frynde a good turne, as to receyue a good turne, whan the father gyueth his sonne a newe cote & sayth. Am

nat

nat I a good father / & wylte nat thou loue me agayn and do what I bydde the. And the boye receyueth it with thankes and sayeth ye, and is glade and proude therof, dothe nat the father reioyse as muche nowe in the lade. as a nother tyme when the lade dothe what so euer it be as his fathers commaundemēt? But the false prophetes do well to paynte God after the lykenesse of theyr owne vsenomye, glad whan he receyueth, ye whan they receyue in hys name. But sowre grudgynge and euyll content whan he gyueth agayne. But thou pleaseth god, whā thou askest in faythe, and when thou receauest with thankes, and whan thou reioysest in hys gyftes and louest hym agayne, to kepe his commaundementes and the apoyntement and couenaunt made betwene hym and the.

¶ And for a conclusyon besydes, that they expell fayth which is the goodnesse of al workes they set vp workees of theyr owne makynge to distroye the workes of God, and to be holyer then goddes workes, to the dispisynge of goddes worke, & to make Goddes workes vyle. ¶ with theyr chastite they distroye the chastite that god ordeyned & only requyreth with their obedience, they destroye the obedience that God ordeyned in this worlde. and desyreth no nother, with theyr pouertye they destroye the pouerty of the spirite which Christ taugh only whiche is, onely nat to loue worldely goodes with theyr faste, they destroye the faste whiche God commaundeth that is a perpetual sobre-

nesse

nesse to tame the flesshe, with theyr patterynge prayer, they destroye the prayer taught by god whiche is eyther thankes or desyrynge helpe with fayth and trust that God heareth me.

The holynes of ypocrites wher in it is.

¶ Theyr holynesse is to forbyd that God ordeyned to be receyued with thankes gyuynge, as mete and matrymony. And theyr owne workes they mayntayne, and let Goddes decaye. Breake theyrs and they persecute the to dethe But breake Goddes, and they eyther loke thorowe the fyngers or elle gyue the a flappe with a foxe tayle for a lytle monye. There is none ordre amonge thē that is so perfectte, but that they haue a pryson more cruell then any tayle of theues and murtherers. And yf one of theyr brethren commytte fornycacyon or adulterye in the worlde, he fynissheth his penaunce therin in thre wekes or a moneth, and then is sente to a nother place of the same relygion. But yf he tempte to put of the holy habite, he cōmeth neuer out, and is so straytlye dyoted therto, that it is meruel yf he lyue a yere, besyde other cruell murther that hathe bene founde amonge them, and yet is thys shamefull dyotynge of theyrs, murther cruell ynought.

Are the Austen fryers why they murthered on of theyr felowes at London. Who is the spirituall.

¶ Be nat deceyued with vysures, nor yet with myracles. But go to and iudge theyr workes, for the spyrytuall iugdeth all thynges sayeth Paule. 1. Cor. 2. Who is that spirituall nat suche as we nowe call men of holy churche. But all that haue the true interpretacyon of the lawe wrytten in theyr hertes. The ryght fayth of

Chryste

Chryſte and the true intent of workes, whiche God byddeth vs worke, he is ſpyrytuall and iudgeth all thynges, and is iudged of no man.

☞ Nat all that ſay to me/lorde lorde ſhal entre in to the kyngdome of heuen/but he that fulfylleth the wyl of my father which is in heuē. Many wyl ſay vnto me at that daye/lorde lorde dyd we nat prophesye in thy name caſte out deuylles? and dyd we nat in thy name many myracles? Then wyl I confeſſe vnto them I neuer knewe you/depart from me ye workers of iniqte

✠ This doublynge of lorde hathe vehemenſy & betokeneth that they whiche ſhalbe excluded are ſuche as thynke them ſelues better and perfiter then other men, and to deſerue heuen with theyr holy workes, nat for thē ſelues onely but alſo for other. And by that they propheſyed, by which thou mayſt vnderſtande the interpretynge of ſcrypture, and by that they caſt out deuelles, and dyd myracles in Chriſtes name (and for al that they are yet workes of wykedneſſe, and do nat the wyll of the father whiche is in heuē) it is playne that they be falſe prophetes, and euen ꝑ ſame of which Chriſt warned before

¶ And nowe for as muche as Chryſte and hys apoſtles warne vs that ſuche ſhall come, and deſcrybe vs the faſſyons of theyr vyſures (Chriſtes name, holy church, holy fathers and fyftene hundred yeres, with ſcrypture and myracles) and cōmaunde vs to turne our eyes from theyr

Ignoraūce excuſeth nat yf we wyl nat ſe.

ysures. and consyder theyr frutes, and cut thē vp and loke within whether they be sounde in the coren and kernell or no, and gyue vs a rule to trye them by, is it excuse good ynough to say God wyll nat let so greate a multytude erre. I wyll folowe the moste parte and beleue as my fathers dyd/ and as the preachers teache/ and wyll nat busy my selfe/ chose them/ the faute is theyrs and nat oures/ God shal nat laye it to our charge yf we erre.

False Prophetes, howe to know wher they be.

Where suche wordes be/ there are the false prophetes all redy/ for where no loue to the trueth is, there are the false prophetes/ and where suche wordes be, thereto be no loue to the trueth is playne. Ergo where suche wordes be, there be the false prophetes in theyr full swynge by Paules rule. 2. Thessa. 2. Another cōclusyon where no loue to the truthe is, there be false prophetes. The greatest of the worlde haue least loue to the truth. Ergo the false prophetes be the chapelanes of the greatest which may with the swerde compell the rest. As the kynges of Israell compelled to worshype the golden calues. And by false prophetes vnderstande false teachers, as Peter calleth them and wycked expounders of the scripture.

Who so euer hereth these wordes of me and dothe them. I wyll lyken hym vnto a wyse man that buylt his house vpon a rocke, and

there

there fell a rayne, and the floudes came, and the wyndes blewe, and bete vpon that houſe, but it fel nat for it was grounded vpon a rocke. And al ỹ heare of me theſe wordes and do thē nat / ſhalbe lykened vn to a folyſhe mā that buylt his houſe vpon the ſande / & there fell a rayne and the floudes came / and the wyndes blewe / and daſhed vpon that houſe / and it fell / and the fall therof was great.

Beleuers without workes and workers without fayth are buylt on ſande.

¶ Chriſt hathe two ſortes of hearers, of which neyther nother do there after. The one wyll be ſaued by fayth of theyr owne makyng without workes. The other with workes of theyr owne makynge without faythe. The fyrſt are thoſe vo lupteouſe whiche haue yelde them ſelues vnto ſynne ſayeng, tuſhe God is mercyful, and Chriſt dyed for vs, that muſt ſaue vs onely, for we cat nat but ſynne without reſiſtence. Theſecōde are the ypocrites which wyll deſerue all with theyr owne ymagined workȝ only. And of faith they haue no ¬notherexperience, ſaue that it is a lytle meritoriouſe where it is paynful to be beleued. As that Chryſte was borne of a virgyne, and the meritoriouſe payne of this belefe is ſo heauye to them, that excepte they had fayned them a

thousande wyse symylitudes and lowsye lykenesses/and as many madde reasons to steye the with all/and to helpe to captyuyte theyr vnder standynge, they were lyke to caste all of theyr backes. And the onely refuge of a greate many to kepe in that faythe, is to caste out of theyr myndes and nat to thynke vpon it. As though they forgyue nat, yet yf they put the displeasure out of theyr myndes and thynke nat of it tyll a good occacyon be gyuen to aduenge it, they thynke they loue theyr neyghbour well ynough all the whyle, and in good charyte.

¶ And the fayth of the best of them is, but lyke theyr fayth in other worldlye storyes. But the fayth whiche is trust and cõfydence to be saued and to haue theyr synnes forgyuen by Chryste whiche was so borne, haue they nat all That faythe haue they in theyr owne workes onely. But the true hearers vnderstande the lawe, as Chryste interpreteth it here / and fele therbye theyr ryghtwyse dampnacyon / and runne to Chryste for succoure and for remyssyon of all theyr synnes that are past/and for all the synne whiche chaunce thorowe infirmite, shall compell them to do, and for remyssyon of that the lawe is to stronge for theyr weake nature. And vpon that they cõsente to the lawe, loue it and professe it, to fulfyl it to the vttermost of theyr power, and thẽ go to and worke. Fayth or cõ-
Fayth. fydence in Christes bloude without helpe & before the workes of the lawe bryngeth all maner of remission of synnes and satisfaccion. Fayth

is

is mother of loue. Fayth accōpayneth loue in all her workes to fulfyl as muche as there lacketh in our doynge the lawe of that perfayte loue, whiche Chryste had to his father and vs in his fulfyllynge of the lawe for vs. Nowe whan we be reconcyled/than is loue and fayth to gether our ryghtwysnesse / our kepynge the lawe, our contynuynge/ our proceadynge forwarde in the grace which we stande in/and our bryngynge to the euerlastynge sauynge and euerlalyfe. And the workes be estymed of God accordynge to the loue of the hert. If the workes be great and loue lytle and colde, thē the workes be regarded therafter of God. If the workes be small and loue muche and feruent, the workes be taken for great of God. Loue.

☞ And it came to passe / that whā Jesus had ended these sayenges / the people were astonied at hꝫ doctrine. For he taught thē as one hauynge power/ & nat as ȳ scribes

✱ The Scribes and Phariscies had truste vp the swerde of the worde of god into a scabarde or shethe of gloses, and therin had knyte it faste that it coulde neyther stycke nor cut, teachynge deed workes without fayth & loue whiche are the lyfe & the hole goodnes of all workes and the only thinge why they please God. And therfore theyr audiēce abode euer carnall & fleshly mynde without fayth to god and loue to theyr neyghboures. Christꝫ wordes were spirite and life. Io.vi. That is to say, they ministred spirite and lyfe. and entred into the herte and grated on the cōscience and thorowe preachynge the

lawe, made the herars perceyue theyr dutyes, euen what loue they ought to God and what to man, & the ryght dāpnacion of all thē that had nat the loue of God and man wrytten in theyr hertes, & thorowe preachyng of fayth, made al that cōsented to the lawe of god, fele the mercy of God in Christ, & sertefyed thē of theyr salnacion. For the worde of god, is a two edged swerde that perceth and deuydeth the spirite and soule of man a sonder. Hebre. 4. A man before the preachinge of Goddes worde is but one man, al flesshe, the soule cōsentinge vnto the lustes of the flesshe, to folowe thē, but the swerde of the worde of God where it taketh effecte, diuideth a man in two, and setteth hym at variaunce agaynste his owne selue. The flesshe hath lynge one waye, and the spirite drawynge a nother, the flesshe ragynge to folowe lustes & the spirite callynge backe agayne, to folowe the lawe and wyll of God. A man all the whyle he cōsenteth to the flesshe and before he be borne agayne in Christ, is called soule or carnal. But whē he is renewed in Christ thorowe the word of lyfe, and hathe the loue of God and of his neyghbour, & the fayth of Christe wryten in his herte, he is called spirite or spiritual. The lorde of all mercye sende vs preachers with power, that is to say, true expoūders of the worde of god and spekers to the herte of man and delyuer vs from Scribes, Pharisees, ypocrites, and all false prophetes. Amen. W. T.

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